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Abhandlungen
für die
Kunde des Morgenlandes

herausgegeben von der
Deutschen Morgenländischen Gesellschaft

unter der verantwortlichen Redaction
des Prof. Dr. Otto Loth.

VII. Band.

No. 1.

The
Kalpasūtra of Bhadrabāhu

edited
with an Introduction, Notes
and
a Prākṛit-Saṃskṛit Glossary
by

Hermann Jacobi.

Leipzig 1879
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THIS EDITION OF THE KALPASŪTRA

IS INSCRIBED TO

GEORG BÜHLER C. I. E.

EDUCATIONAL DEPARTMENT OF BOMBAY ETC. ETC.

AS A TOKEN

OF SINCERE ADMIRATION AND GRATITUDE.

Preface.

Though Professor A. Weber's excellent treatise: "Ueber ein Fragment der Bhagavati" which contains a rather large specimen of the original text based on a single Manuscript, appeared more than ten years ago, this edition of the Kalpasûtra is the first attempt to critically edit a complete Jaina work. Hence I hope that due allowance will be made for the difficulty of my task, when it will be found that I have but imperfectly reached the end aimed at.

The Introduction contains besides the information on the Kalpasûtra a discussion of the general questions connected with Jainism. In that part of my work I have refrained from largely entering on a criticism of the opinions of former scholars because they were derived from scant and insufficient materials — and not because I was wanting in respect due to my predecessors. — The Notes contain chiefly extracts from the Commentaries, and though they may occasionally furnish not all the information required, still they give all that is offered by native writers for the elucidation of the text. For easier passages the Glossary which contains the Samskrit translation of the Prâkrit words adopted by the commentators, will be sufficient.

Dr. Bühler advised to write my Introduction and Notes in English in order to make my book at once accessible to Indian readers. It seems to me that the Hindu scholars who are willing to take into account the researches of their European colleagues, deserve some consideration, and that it also is the interest of the

latter to use, if possible, that language which at present is the *lingua franca* of India. I am aware that in electing to write in English, I have not escaped the lot of those who in a foreign country write in a foreign language. But I trust that in spite of my mistakes my meaning will be intelligible.

My thanks are due to Dr. Bühler for the assistance he has given me, as well as to the lamented Dr. Paul Goldschmidt and to Dr. Eduard Müller, who both, one after the other, abandoned in my favour their undertaking to edit the Kalpasûtra. Finally I have to acknowledge with best thanks the liberality and readiness with which Dr. R. Rost, Librarian of the India Office Library, K. M. Chatfield Esq., Director of Public Instruction, Bombay, and Professor Lepsius, Chief Librarian of the Royal Library at Berlin, have complied with my applications for the loan of Manuscripts.

Münster, Westphalia

20th November 1878.

Hermann Jacobi.

Introduction.

Before entering upon an inquiry about the date of Mahāvīra's Nirvāṇa, we must first discuss the question whether Jainism and Buddhism had each its separate and independent origin, or the one was a division of the other. European scholars who have written on the subject, have been generally inclined to take the latter view. Colebrooke believed Mahāvīra to have been the teacher of Gautama-Buddha because one of Mahāvīra's disciples, Indrabhūti, is often called Gotamasvāmin or simply Gotama. Prinsep and Stevenson have adopted his opinion, and, lately, Mr. Ed. Thomas has repeated it. Prof. Weber, in his book "Ueber das Çatruñjayamâhâtmyam" has proved how weak the argument is, on which Colebrooke's theory is based. For Indrabhūti was a Brâhmaṇa, and not a Kshatriya like Gautama-Buddha, and his belonging to the gotra of Gotama is insufficient to prove his identity with the latter. If Indrabhūti had forsaken the religion of Vardhamāna in order to found a rival sect, the Jaina sūtras, which have been composed some time after the Nirvāṇa, would, most certainly, speak not favourably of him as they continually do; but they would abuse him to their heart's content, though he was a favourite of Mahāvīra¹). For the sūtras plainly state that Jamālī, the sister's son of Mahāvīra, caused the first schism, and the Bhagavati (*saya* 17) sneers at another disciple of Mahāvīra, Gosāle Makkhaliputte — who, by the by, is evidently identical with the Mamkhali-Gosālo mentioned in the Pāli sūtras as one of the "six heretical teachers' and opponents of Buddha.

Prof. H. Wilson, in his essay on the Religious sects of the Hindus, starts a theory entirely opposed to that of Colebrooke.

1) There is a legend about Indrabhūti which shows how much he was attached to his teacher. At the time of Mahāvīra's death he was absent. On his return, hearing of his beloved teacher's sudden decease, he was overcome with grief. He then became aware that the last remaining bond which tied him to the saṃsāra, was the feeling of love he still entertained for his teacher. Therefore he cut asunder that bond, and thus, *chinnapiyabandhanam*, he reached the state of a *kevalin*. He died a month after Mahāvīra's Nirvāṇa.

He makes the Jainas a division of the Bauddhas, which grew out of the downfall of Buddhism about the tenth century A.D. Prof. A. Weber, in the work mentioned above, concedes a higher antiquity to the sect, but he agrees with H. Wilson as to the priority of Buddhism. Prof. Lassen, upon the whole, has followed Weber's opinion (Ind. Alterth. IV 755 sqq.). Some reasons seem, at first sight, to speak in favour of Prof. Wilson's theory. For the Jaina sūtras represent Mahāvīra not only as a native of Behar, the country which was the scene of Buddha's life and preaching, but also as a contemporary who was patronised by the same kings as Buddha. Though the names Çreṇika and Kûṇika (or Koṇika) are not those which are commonly used in Buddhist writings, still Çreṇya or Çreṇika is known as a *bīruda* of Bimbisāra; and his son Kûṇika, also called Bibbhisāraputte ¹⁾, is evidently identical with Bimbisāra's son. Ajātaçatru, because either of them is stated by the Jainas and Bauddhas respectively to have caused his father's death. Kûṇika's son Udāyin who, according to Jaina tradition, founded Pāṭaliputra, will be readily identified with Udayibhaddako, son of Ajātaçatru, about whom the Bauddhas relate the same. Thus no doubt remains that the contemporaries of Buddha, Bimbisāra and Ajātaçatru, recur, hidden under other names (Çreṇika and Kûṇika), in the Jaina *aṅgas* as those of Mahāvīra. This holds good even of minor personages, such as Gosāla, the son of Maṃkhali (or Makkhali as the Jainas have it; Maṃkhali :Makkhali: :Bimbisāra: Bibbhisāra), and the Licchavi kings (the Lecchaī of the Jainas). As a further argument in favour of Prof. Wilson's theory, it has been said that both Çākyasiṃha and Vardhamāna have the same epithets, Buddha, Jina, and Mahāvīra, and the wife of either was named Yaçodā. But here all analogy ceases. None of the particulars which are related of Buddha, agree with those given regarding Vardhamāna. Thus the names of the relatives of either and their native towns, their disciples, the length and remarkable events of their lives, the characters of both men, as far as they are revealed by their teaching, totally differ. I shall enlarge upon the last mentioned point only, because the former ones need no further comment. Mahāvīra was, as far as I can judge, of an ascetic turn of mind; his doctrines are chiefly concerned with metaphysics and religious practices. His philosophy or theology is not remarkable for its logical consistency, for it substitutes minute and elaborate distinctions for a deep and exhaustive inquiry, and avoids the danger of the doctrine of Nihilism, which Buddhism does face, by the theory of the syādvāda, which possesses some resemblance to, but not the depth of, the Heracletic *ῥεῖ τὰ πάντα*. Mahāvīra shares the common belief in the existence of a permanent soul

1) *e. g.* in the Aupapātikasūtra. Hemacandra gives the form Bambhasāra. Petersburg Dictionary s. v.

and the efficacy of religious penances, two doctrines which are opposed by the Bauddhas. His ethics went scarcely beyond rules for monks, as the ethics of most religious sects of the Hindus do. In short, Mahāvira was rather of the ordinary cast of religious men in India: he may be allowed a talent for religious matters, but he possessed not the genius Buddha undoubtedly had. Buddha followed up his philosophical ideas to the very brink of Nihilism, striving throughout for clearness in argumentation rather than for ingeniousness in scholastic distinctions. Therefore, his philosophy forms a system based on a few fundamental ideas, whilst that of Mahāvira scarcely forms a system, but is merely a sum of opinions (*paññattis*) on various subjects, no fundamental ideas being there to uphold the mass of metaphysical matter. Besides his consistency in speculation, there is another still more obvious mark of superiority in Buddha, viz. his deep moral sense and his compassionate feeling for the miseries of men which he vented in so many admirable aphorisms and apologues. It is the ethical element that gives to the Buddhist writings their superiority over those of the Jainas. Mahāvira treated, as I have stated, ethics as corollary and subordinate to his metaphysics, with which he was chiefly concerned. This outline of Buddha's and Mahāvira's teaching leads to the belief that they were two distinct persons. The differences between the doctrines of the one and those of the other are also very considerable, and even the technical terms in which their fundamental ideas are conveyed, do not agree. Finding thus the difficulties multiply, if we try to identify Mahāvira and Buddha, we feel inclined to give credence to the traditions of the Bauddhas and Jainas that Buddha and Mahāvira were two distinct personages, but contemporaries. On that supposition, the general resemblance between the two sects will at once appear natural. For two founders of religious sects, living at the same time and in the same country, had of course to draw on the same stock of general ideas, philosophical and ethical, which were common to the whole generation. And that generation seems to have had a tendency to oppose Brahminical orthodoxy. For if we read the account of the doctrines of the six heretical teachers at the time of Buddha, given in the *Sāmaññaphalasutta* of the Bauddhas, we find that they were all, more or less, reformers, and that Buddha differed from them only by the superiority of his genius. Therefore it is not against reason and probability that another reformer of Buddha's time succeeded likewise in founding an independent sect. Before I bring forward such arguments as are, in my opinion, sufficient to establish that theory as an historical truth, we must meet two counter-arguments which have been adduced by the defenders of the priority of Buddhism. First, it has been believed, on the authority of Hamilton Buchanan, if I am not mistaken, that the Jainas acknowledge the system of caste, and on

that belief the following theory of the origin of Jainism was based. The Bauddhas being persecuted by the Brahmins adopted the system of caste by way of accommodation to their fanatical rivals, who would have entirely suppressed heterodoxy, but for that concession. Thus, it was imagined, declining Buddhism changed into Jainism. I will not discuss the theory, but I deny the fact. The Jaina community is only divided into *yatis* and *grâvakas*, and if in any part of India the Jainas practically recognise the distinctions of caste, it is just the same with the Christians and Mahomedans of Southern India, and even with the Bauddhas of Ceylon. This has nothing to do with the religion, it is only the adoption of social distinctions, which are rooted too deeply in the mind of the Indian nation as to be abolished by the word of a religious reformer. The Buddhist writings speak frequently of Brâhmanas, but nobody would for that reason accuse the Bauddhas of an adoption of the religious system of cast. Secondly, it has been considered as a proof of the priority of Buddhism that Pâli is a more archaic language than the Prâkrit of the Jainas. The fact is true, but it proves nothing. For I shall show in the sequel that the form of the Jaina sûtras as we have them now, was fixed only one thousand years after Mahâvira's death. It is but reasonable that during the preceding millennium the language of the sûtras underwent great alterations in consequence of the natural tendency of those who handed down the sûtras by oral tradition or writing, to substitute current idioms for antiquated forms; just as the works of German authors of the middle ages were transcribed into the dialect of the scribe's country and time. In one instance, however, a trace of the original language is left, sufficient to show that it differed from the written language in one of its most characteristic features. Words like *agañi*, *âcariya*, *suhuma* etc. as they are written in the sûtras, must according to the evidence of the metres, have been pronounced: *agnî âcarya suhma* etc. But the authors of the sûtras could not have spoken thus, if their language had followed the phonetic rules common to all Prâkrits, to which the written language of the sûtras avowedly belongs. For a fuller discussion of the point in question I refer the reader to the "*Zeitschrift für vergleichende Sprachforschung*" v. XXIII, p. 594 sqq. The few facts quoted above will suffice to show that the form of the language cannot be adduced as an argument against the antiquity of the Jaina literature; it is even less valid as a proof against the antiquity of Jainism. Finally, we know that a part of the Jaina literature, the fourteen pûrvas, has been lost, but we know not in what language the pûrvas were composed.

We have seen that the holy books of the Jainas point to the age of Bimbisâra and Ajâtaçatru as the time of Mahâvira's life. It will now be necessary to trace the Jaina sect back, if possible, to that early period. The most general term for Jaina monks in

the sūtras is *Niggan̥tha*, and for the nuns *Niggan̥thî*; Varāhamihira and Hemacandra call them *Nirgranthas*, whilst other writers substitute synonyms such as *Vivasana*, *Muktāmbara* etc. (Petersburgh Dictionary s. vv. Çamkara and Ânandagiri to Vedānta Darçana II, 2, 33.) It should be noticed that the older word *Arhata* and the more modern one *Jaina* apply as well to the lay community as to the monks. The name *nirgrantha* for religious men different from the *Çramanas* of the Bauddhas occurs under the form *Nigan̥tha* in the Açoka inscriptions (Lassen. Ind. Alt. vol. II, p. 468., 2nd ed.), and has already been identified by Dr. Bühler (Three new edicts of Açoka p. 6) with the Jaina *Nirgranthas*. The Piṭakas of the Bauddhas often mention the *Nigan̥thas* as opponents of Buddha and his followers (see Childers. Pāli Dictionary s. v. *nigan̥tha*). These facts prove that, as far as the Buddhist writings reach, the Jainas and Bauddhas were rivals; and the early existence of this rivalry may perhaps be inferred from some of their ancient historical legends. Thus, whilst the Bauddhas expressly state that Ajātaçatru killed his father, and that he was of a cruel and wicked disposition previous to his conversion to the true faith, the Jainas try to white-wash Kūṇika, whom we have already identified with Ajātaçatru, from the stain of intentional parricide. For the Nirayāvalisūtra tells a long story how Kūṇika fancied himself unjustly treated by his father, and for that reason put his father into prison. But his mother told him that his father had always been kind to him, and that by no deeds of his he had merited such a treatment at the hand of his son. Kūṇika, being convinced by his mother, took up an axe to cut asunder his father's fetters. On seeing his son approach with an axe in his hand, Çreṇika believed that he was to be killed. To save his family from such a crime, he committed suicide. Kūṇika of course was very much afflicted when he found his father dead etc. etc. This story, told with an amusing *naïveté*, shows that the Jainas had reason to speak with less candour of their patron's sins than the Bauddhas; and that reason probably was, that the monarch had received the Jainas into his favour long before he extended it to the Bauddhas.

In the same manner, an early date for the distinct personality of Mahāvira, who may either be considered as the founder of the sect, or as a reformer of an already existing creed, which latter view of the matter I am inclined to adopt, can be established. First, an inscription found in the Kankali mound at Mathurā by General Cunningham, begins with a salutation to the Arhat Mahāvira Devanāsa. (Archeol. Survey of India vol. III, p. 35., Ed. Thomas. Jainism or the early creed of Açoka p. 82.) As the inscription is appended to a "Naked standing figure", it is apparent that Mahāvira is intended for Vardhamāna, and not for Buddha. The inscription is dated *saṃvatsare* 98, and though it has not yet been

settled to what Era the dates of the inscriptions found at Mathurâ refer. the occurrence of Huvishka's and Kanishka's names proves that they belong to the beginning of our era. Secondly, in Buddhist writings the founder of the Jaina faith is mentioned, though not under one of his common names, but as Nigaṇṭhanâtha or Nigaṇṭha Nâtaputta. Nigaṇṭha we know already as a term for Jaina monks. Nâtaputta I identify with Nâyaputta, a *biruda* of Mahâvîra, used in the Kalpasûtra and the Uttarâdhyayanāsûtra. The Buddhist books of Nepal call Nigaṇṭhanâtha the son of Djñāti (Burnouf. Lotus de la bonne loi p. 450) and the Jainas call him Jñâtaputra (see Petersburg Dictionary s. v. jñâtaputra), cf. also the following śloka from Hemacandra's *Parīṣiṣṭaparvan* I, 3.

Kalyāṇapâdapârâmaṇ ṣrutagaṅgâhimâcalam |

viçvâmbhojaraviṇ devaṇ vande çri-Jñâtanandanam ||

That name is given to Mahâvîra because of his father's being a *jñâtakṣhattriya* cf. Kalpasûtra § 110. — Nigaṇṭha Nâtaputta is, in the *Sâmaññaphalasutta*, called an *Agnivaicyâyana*. That must be a mistake of the Bauddha tradition, for Mahâvîra was a Gautama. But we can account for this mistake by supposing that the Bauddhas confounded the founder of the sect with his chief disciple Sudharman, who is so very often mentioned in the sûtras as the propounder of Mahâvîra's doctrines to Jambusvâmin, and who was an *Agnivaicyâyana*. Unfortunately the passage of the *Sâmaññaphalasutta* which gives the doctrines of Nigaṇṭha Nâtaputta, is not explicit and clear; but the conjectural translation of it, I may state, contains nothing to preclude the identification of Nigaṇṭha Nâtaputta with Mahâvîra. That is born out to full evidence by a legend which first led Dr. Bühler to identify the Nigaṇṭhanâtha with Mahâvîra. It is told in the *Âtmavâtâra* (Hardy. Manual of Buddhism p. 271), the *Vaiçyantara*, and other Buddhist books, that the Nigaṇṭhanâtha died in Pâvâ, after having had a dispute with his former disciple Upâli, who had embraced the doctrines of Buddha. As the death of Mahâvîra did take place in Pâvâ (Kalpasûtra § 122), and as the Jaina monks were called Nigaṇṭhas, it is beyond doubt that by Nigaṇṭhanâtha the same person as Mahâvîra is intended.

The result of the preceding inquiry, that Buddha and Mahâvîra were two distinct persons but contemporaries, furnishes us with a clue to the Jaina chronology. It is obvious that the *Nirvâṇas* of both teachers can be separated by a few years only. Therefore the *Nirvâṇa* of Mahâvîra must fall somewhere within 490 and 460 B.C., because the adjusted date of Buddha's *Nirvâṇa*, 477 B.C., has, since the discovery of the three new edicts of Açoka by General Cunningham, and their historical and philological interpretation by Dr. Bühler, been proved to be correct between very narrow limits.

The traditional date of Mahâvîra's *Nirvâṇa* is 470 years before Vikrama according to the *Çvetâmbaras*, and 605 according to the *Digambaras*. The interval of 135 years between the dates of the

Nirvâṇa as recorded by the two sects, being equal to that between the Saṃvat and Çaka Eras, makes it probable that the Vikrama of the Digambaras is intended for Çalivâhana, who is always confounded with the older Vikrama. That the Çvetâmbaras date from 57 B.C. will be proved in the sequel. The tradition that 470 years elapsed between the Nirvâṇa and the beginning of Vikramâditya's Era is embodied in many books of the Çvetâmbaras. The oldest evidence for it are those *versus memoriales* which form the basis of Merutuṅga's Vicâraçreni, and specify the interval between Vikramâditya and the Nirvâṇa by the number of years which are allotted to the intervening dynasties. I subjoin them here, and add the remarks of Dr. Bühler, who has first published them (Indian Antiquary II. 362).

jaṃ rayañiṃ kâlagao
 arihâ tithaṃkaro Mahāvira |
 taṃ rayañiṃ Avanti-vai
 ahiṣitto Pâlagô râyâ || 1 ||
 saṭṭhi Pâлага-ṛaṇṇo
 paṇavaṇṇa-sayaṇ tu hoi Naṃdâṇa |
 aṭṭha-sayaṇ Muriyâṇaṃ
 tiṣaṃ cia Pûsamittassa || 2 ||
 Balamitta-Bhânumittâ
 saṭṭhi varisâṇi catta Nahavahare |
 taha Gaddabhilla-rajjam
 terasa varisâ Sagassa cau || 3 ||

1. Pâlaka, the Lord of Avanti, was anointed in that night in which the Arhat and Tirthaṃkara Mahāvira entered Nirvâṇa.

2. Sixty are (the years) of king Pâlaka, but one hundred and fifty five are (the years) of the Nandas; one hundred and eight those of the Mauryas, and thirty those of Pûsamitta [Pushyamitra].

3. Sixty (years) ruled Balamitra and Bhânumitra, forty Nabho-vâhana. Thirteen years likewise lasted the rule of Gardabhilla, and four are the years of Çaka.

"These verses, which are quoted in a very large number of commentaries and chronological works, but the origin of which is by no means clear, give the adjustment between the eras of Vira and Vikrama, and form the basis of the earlier Jaina chronology".

The sum of years elapsed between the commencement of the Era of Vikrama and the reign of the Mauryas as stated in the verses just quoted, is $255 = 4 + 13 + 40 + 60 + 30 + 108$. By adding 57, the number of years expired between the commencements of the Saṃvat and the Christian Eras, we arrive at 312 B.C. as the date of Candragupta's abhisheka. The near coincidence of this date with the date derived from Greek sources, proves that the Vikrama of the third verse is intended for the founder of the Saṃvat era (57 B.C.), and not for the founder of the Çaka Era (78 A.D.), because on the latter premiss Candragupta's abhisheka

would date 177 B.C.¹⁾ The reigns of Pālaka (60) and of the nine Nandas (155), in sum 215 years, make up the interval between Candragupta and the Nirvâṇa; adding 215 to 312 B.C., we arrive at 527 B.C. as the epoch of Mahāvīra's Nirvâṇa, differing by sixteen years from the Nirvâṇa of Buddha, according to the chronology of Ceylon, or 543 B.C.

There is also a different statement of the interval between the Nirvâṇa and Candragupta's coronation. For Hemacandra says in the *Parīṣiṣṭaparvan* VIII, 341

evaṃ ca ṣṛī Mahāvīre mukte varṣaṣaṭe gate |
pañcapanācādadhike Candragupto 'bhavan nṛipaḥ ||

"And thus 155 years after the liberation of Mahāvīra, Candragupta became king".

Adding 155 to 312 B.C. we find that the Nirvâṇa of Mahāvīra would fall 467 B.C.

The gāthās assign just as many years to the reign of the Nandas, as Hemacandra allots to the whole interval between Candragupta and the Nirvâṇa. Hence it would appear that he has taken no account of the 60 years of Pālaka's reign. It is difficult to believe that Hemacandra should have made such a gross blunder. I, therefore, think it more probable that the tradition he followed, differed from that incorporated in the chronological gāthās, which latter deserves, in my opinion, less credit. Not only is the number of years (155) allotted in the gāthās to the reign of the Nandas unduly great, but also the introduction of Pālaka, lord of Avanti, in the chronology of the Māgadha kings looks very suspicious. Neither the Bauddhas nor the Brahmins mention a prince of that name. There is a Pālaka amongst the kings of Magadha, but he belongs to the Pradyota line which preceded the Çaiṣunāgas, princes of which dynasty were the contemporaries of Mahāvīra. There is another Pālaka mentioned in the *Mṛicchakaṭikā*, who was king of Ujjayinī or Avanti, and is said to have been dethroned by Āryaka. This Pālaka is perhaps the same as the Pālaka, mentioned, in the *Kathāsaritsāgara*, as brother-in-law of Udayana, the fabulous king of Vatsa. That king was, perhaps, mistaken for Udāyin, son of Kūṇika, and thus Pālaka, king of Avanti, came, perhaps, to be mistaken for the Pradyota of the same name, and was then made the contemporary of Mahāvīra. However this may have been, Pālaka had, most

1) I call attention to the fact that this date of Candragupta's abhisheka coincides with the beginning of the Seleucidan Era. Mr. Ed. Thomas (*Records of the Gupta Dynasty in India* p. 17, 18) believes that the Seleucidan Era maintained for a long time its ground in Upper India and exerted much influence upon the chronological records of the succeeding dynasties. If the correctness of Mr. Thomas' theory could be demonstrated by direct proof, it would be easy to account for the rather puzzling fact that the Jaina date of Candragupta's abhisheka comes so near the truth.

probably, no place in the original chronology of the Jainas. He is, I am inclined to believe, a mere chronological fiction of the Jainas introduced into their history in order to make it better agree with the Buddhist chronology of Ceylon. For the discrepancy of sixty years between the traditional date of Mahāvīra's Nirvāṇa and the one inferred from Hemacandra's statement, reminds us too strongly of a similar discrepancy of 66 years incorporated in the chronology of the Bauddhas, to think of an independent origin of both. We know that the Jainas were once numerous and powerful amongst the Tamulians. For a strong influence of Jainism can be traced in the early Tamil literature as noticed by Graul and Caldwell¹). It was perhaps then and there, that the Jainas, living on the continent opposite to Ceylon, were influenced by the Bauddhas, and altered their own chronology after the model of that of the rival sect. But this is, of course, a mere conjecture, and I will not lessen its value by urging it too far. To return to our discussion of the date of the Nirvāṇa, it is obvious that the year 467 B.C. which we inferred from Hemacandra's record, can not be far wrong, because it agrees so very well with the adjusted date of Buddha's Nirvāṇa 477 B.C., a synchronism which by our previous research has been established as necessary.

The greater value of the adjusted date of the Nirvāṇa as compared with the traditional one can, moreover, be established by collateral proofs adduced from Jaina history. For the *Āvaṇyakaśūtra*, one of the āgamas or sacred books of the Jainas, gives, in the chapter called *uvaghāya nījuttī*, details of the six *nīhavas* or schisms; they are repeated at greater length in the *Ṭīka* of the *Uttarādhyayana* by Devendraganin sam 1179 (*navakarahara*)²). The third *nīhava*, the *avyaktamatam*, was, according to both authorities, originated 214 A.V. by the disciples of Āśhādha. The Mauryaking of Rājagṛiha. Balabhadra, (Muriya Balabhadra A.S., Moriavamsapasūo U.T.) brought the heretics back to the right faith. If the *gāthās* were right in dating the Maurya dynasty from 215 A.V., a branch of that family could hardly have reigned at Rājagṛiha 214 A.V. But there is no improbability in the statement if we accept Hemacandra's date according to which the Maurya dynasty begins 155 years after the Nirvāṇa; this involves, of course, the correctness of the adjusted date of the Nirvāṇa. To the same result we are led by the following consideration. Mahāgiri and Suhastin were, according to all Therāvalis, disciples of Sthūlabhadra, who is unanimously said by all writers to have

1) See Caldwell, compar. Gram. of Dravidian languages intr. p. 129 note.

2) This *Ṭīkā* has been extracted from the *vṛitti* of Āntyācārya. The explanation of the text is his own work; the numerous legends told in his commentary are verbally copied from that of Āntyācārya.

died 215 A.V. After the demise of Mahâgiri, which event is placed by Merutuṅga 245 years after the Nirvâṇa, Suhastin became *yugapradhâna*. He won over Samprati, grandson and successor of Aṣoka, to the Jaina creed. As Aṣoka died 94 years after Candragupta's abhisheka (256 A.B.—162), Samprati's reign would date from 309 A.V. (215 + 94) according to the chronological gâthâs, or from 249 A.V. (155 + 94) according to Hemacandra's account. The latter date is the only one possible, because Samprati and Suhastin (245) were contemporaries, and as it is based on the same record, from which we deduced the adjusted date of the Nirvâṇa, it is valid as an auxiliary proof for the correctness of the latter¹).

I shall now pass to the statement of the Jainas regarding Bhadrabâhu, the reputed author of the Kalpasūtra. The few facts known of that Thera are mixed up with a good deal of what is clearly legendary; but it is impossible to separate throughout truth from fiction. Nevertheless, we must try to find out the historical basis in the legends of Bhadrabâhu. For this purpose, a chronological arrangement of the authorities consulted will be indispensable. I divide them into three classes. The first of them contains 1) the two Therâvalis embodied in the Kalpasūtra, and that placed at the head of the Âvaçyaka and Nandî Sūtras; 2) the Rishimanḍalasūtra by Dharmaghosha. These works are later than 980 A.V. Many centuries younger than the works just mentioned is the

1) Having concluded our chronological investigation, I must add a few words about the attempts made by former writers to fix the initial date of the Jainas. The want of sufficient information which proved fatal to them in the attempt to form a correct idea of the origin of Jainism, was, of course, a still greater obstacle in chronological researches. Prof. Weber combining the legendary traditions that the Kalpasūtra was read to a king Dhruvasena 980 A.V., and that a Çilāditya reigned 947 A.V., assigned the year 349 B.C. to the death of Mahāvira. Even if the dates which form the basis of Prof. Weber's calculation were correct — which however is open to grave doubts — we should still be at a loss to ascertain which of the three Dhruvasenas, and which of the six Çilādityas known as yet, are the persons intended in the above mentioned records. Besides this incertitude, the chronology of the Valabhi dynasty on which the calculations of Prof. Weber are based, is as yet an unsolved problem. As Prof. Lassen's arguments in criticising Prof. Weber's result (Ind. Alt. IV. p. 762. sqq.) are founded on the same unsafe ground, we can pass them over without further remarks. The Çatrnūjayamâhâtmyam, that "wretched forgery by some yati of the 12th or 14th century" as Dr. Bühler calls it (Three new edicts of Aṣoka, p. 21. note), contains at least the common tradition that Mahāvira died 470 years before Vikrama. But neither Weber nor Lassen could see the importance of this statement, because at the time they wrote, it appeared a settled point that Jainism was of a comparatively modern origin. This prejudice had, of course, to disappear before a more extensive knowledge of the Jaina literature than could be had twenty years ago. Thanks to the endeavours of Dr. Bühler, the whole of the Jaina literature has been made accessible to European scholars, and we are no more obliged to draw our information of Jainism from fragmentary and dubious sources.

Parīṣiṣṭaparvan by Hemacandra. To the third class belong the legends incorporated in the more modern commentaries of the Kalpasūtra, the *vr̥tti* of the Ṛishimaṇḍalasūtra by Padmanamandiragaṇin (finished sam 1513 at Jesulmer), and similar works.

According to the Therāvalis, Bhadrabāhu was the sixth Thera (or *Sthavira* in Sanskrit) after Mahāvira. The name of his Gotra is Prācina, which means, probably, only “an old gotra”, because a gotra of that name does not occur elsewhere in Indian books. Bhadrabāhu was the disciple of Yaçobhadra, and had, as stated in the more detailed Therāvali of the Kalpasūtra, four disciples, Godāsa, Agnidatta, Janadatta and Somadatta, the first of whom founded the Godāsagaya.

In the Ṛishimaṇḍalasūtra only one verse (167) is devoted to Bhadrabāhu, whilst his successor Sthūlabhadra is praised in a score of stanzas. It runs thus:

dasa-kappa-vvavahārā
nījjūḍhā jeṇa navama-puvvāo |
vaṇḍāmi Bhaddabāhum
tam apacchima-sayala-suya-nāṇi ||

“I adore Bhadrabāhu, the last of those who were possessed of the whole sacred lore, who extracted the ten kalpas and the vyavahāra from to the ninth pūrva.” *Apacchima* might be translated: “not the last”, but as it has usually the sense of “the very last”, I have thus rendered it in our verse, though the common tradition makes Bhadrabāhu the last but one of the *ṣrutakevalins*, Sthūlabhadra being the last who knew all the fourteen pūrvas. Sthūlabhadra’s successors down to Vajra possessed only ten pūrvas, and are for that reason called *daçapūrvins*. After Vajra the knowledge of the pūrvas was entirely lost, see Hemacandra’s Abhidhānacintāmani 33, 34. The same author relates in the ninth sarga of the Parīṣiṣṭaparvan, how it happened that the last four pūrvas became extinct with Sthūlabhadra. The saṅgha of Pāṭali-putra, having collected the 11 aṅgas, sent, in order to procure the twelfth, the dīṣṭivāda, Sthūlabhadra and 499 other sādhus to Bhadrabāhu, who was then staying in Nepal. In consequence of his having undertaken the mahāprāṇavrata, he could teach his pupils at such a slow rate only, that after some time all were wearied and fell away, except Sthūlabhadra. He learned from the mouth of Bhadrabāhu ten pūrvas in as many years. Then Bhadrabāhu found fault with him, and refused to teach him the rest of the pūrvas. But on Sthūlabhadra’s entreaty, he continued his teaching on the condition that he should teach nobody else the last four pūrvas. Dharmaghosha’s words can be reconciled to this legend on the supposition that he regarded Sthūlabhadra’s knowledge as imperfect, because he could not impart the whole of it to others. Therefore, Bhadrabāhu’s knowledge was superior, and he could be called *apacchima-sayala-suya-nāṇi*. But this inter-

pretation is rather laboured, and I should, therefore, prefer to believe that the older tradition made Bhadrabâhu the last *çrutakevalin*, and that in later times Sthûlabhadra, of whom so many stories are told, was included in the number of those privileged sages.

By the first half of Dharmagosha's stanza we are informed that Bhadrabâhu extracted the daçakalpas and the Vyavahâra (sūtra) from the ninth pūrva. In the introduction of most commentaries of the Kalpasūtra ten kalpas are spoken of (Stevenson, Kalpasūtra p. 3 sqq.). Therefore, by *Dasakappa* the Kalpasūtra is most probably intended. The Vyavahârasūtra is one of the chedas, a class of the âgamas. (Bühler, Report on Sanserit MSS. 1872—1873. p. 12.) In the vṛitti of the Rishimaṇḍalasūtra a longer list of Bhadrabâhu's works is given.

Daçâvaikâlikasy' Âcârâṅga-Sūtrakṛitâṅgayoḥ |
Uttarâdhyayana-Sūryaprajñaptayoḥ Kalakasya ca ||
Vyavahâra-Rshibhâshit'-Âvaçyakânâm ivâḥ (?) kramât |
Daçâçrutâkhyaskandhasya niryuktîr daça so 'tanot ||
tathâ nyâm bhagavânç cakre saṃhitâm Bhâdrabâhavim.

"He composed the ten *niryuktis*, namely the (*niryuktis*) of the Daçâvaikâlika, Âcârâṅga, Sūtrakṛitâṅga, Uttarâdhyayana, Sūryaprajñapti, Kalaka (?), Vyavahâra, Rshibhâshita, Âvaçyaka, and then (itaḥ kramât) that of the Daçâçrutaskandha; the venerable (Bhadrabâhu) also composed an other saṃhitâ, the Bhâdrabâhavi." Dr. Bühler has already noticed that the Niryuktis of the aṅgas are attributed to Bhadrabâhu (l. c. p. 6.), and he has succeeded in procuring copies of the Âcârâṅganiryukti and the Oghaniryukti. In the sequel it will appear probable that Bhadrabâhu did not compose the Niryukti of, but the Daçâçrutaskandha itself. That work is sometimes mistaken for the Kalpasūtra. Of the Saṃhitâ we shall speak below. Besides these works, the Uvasaggahara-stotra is attributed to Bhadrabâhu in a gâthâ found in the kathânakas of the Kalpasūtra:

uvasaggaharam thuttam
kâûṇam jeṇa saṅgha-kallânam |
karuṇâ-pareṇa vihiam
sa Bhaddabâhu gurû jayau ||

"Victory to Bhadrabâhusvâmin who by composing the Uvasaggahara-stotra bestowed, out of pity, happiness on the saṅgha".

I subjoin, in the note, the text and translation of that stotra which, if really of Bhadrabâhu's composition, is the oldest specimen of the now extensive literature of Jaina hymns¹⁾.

1) uvasaggaharam Pâsam Pâsam vauḍâmi kamma-ghaṇa-mukkam |
visahara-visa-ninnâsam maṅgala-kallâna-âvâsam || 1 ||
visahara-phulîṅga-mamtam kamthe dhârei jo sayâ maṇuo |
tassa gaha-roga-mâri-duṭṭha-jarâ jamti uvasâmam || 2 ||
citṭhan dūre mapto tujjha paṇâmo vi bahuphalo hoi |

The date of Bhadrabâhu's death is placed identically by all Jaina authors, from Hemacandra down to the most modern scholiast, in the year 170 A.V. Hem. Pariçishṭaparvan IX, 112:

Vîra-mokshâd varsha-çate saptaty-agre gate sati |
Bhadrabâhur api svâmî yayau svargaṃ samâdhiṇâ ||

"After hundred and seventy years from the liberation of Mahâvîra had elapsed. Bhadrabâhusvâmin also reached svarga (siddhi) by profound meditation".

It may be remarked that the dates of the Çrutakevalins only are given; I dare not decide whether they may be relied on.

A legendary story about the rivalry between Bhadrabâhu and Varâhamihira, is told by a great many modern Jaina writers, but not by Hemacandra. It seems to have grown out of the fact that Bhadrabâhu was regarded as the author of two astronomical works, a commentary on the Sûryaprajñapti and the Bhâdrabâhavî Samhitâ, and of the Uvasaggahara stotra, and that Jaina astronomy was scornfully treated by other astronomers (see Siddhântaçiromaṇi III, 10). For these motives will be recognized in the legend which I shall now briefly relate. Bhadrabâhu and Varâhamihira, two brothers living in Pratishṭhâna, had become Jaina monks. Before his death, Yaçobhadra appointed Saṃbhûtivijaya and Bhadrabâhu his successors to the dignity of âcârya. Varâhamihira who had expected for himself that distinction, forsook the Jaina religion, furious with disappointment. By his learning in astronomy, he won a great reputation which he strengthened by spreading a fabricated story. He told the easily deceived people that by his zeal he had propitiated the Sun, who had taken him into his car, and shown him the movements of the celestial bodies. By such means he succeeded in gaining the favour of the king and in ousting the

nara-tiriesu vi jivâ pâvaṃti na dukkha-dohaggaṃ || 3 ||
Tuha sammatte laddhe cîntâmaṇi-kappapâyav'-abbhahie |
pâvaṃti avigghenaṃ jivâ âyarâ'-maram thâṇaṃ || 4 ||
ia saṃthuo mahâyasa bhatti-bbhara-nibbharena hîaṇa |
tâ deva desu bohîṃ bhave bhava Pâsa jîṇacanda || 5 ||

1. „I adore Pârçva, the expeller of evil spirits, Pârçva, who is free from all (or the eight) karmas, who destroys the poison of the poisonous (snakes), the abode of prosperity and happiness.

2. Whatever man knows always by heart (this) charm against snakes and fire (?), for him disaster, disease, pestilence, and decrepit age, will go to destruction.

3. Not to speak of a hymn, a mere obeisance paid to Thee will richly be rewarded: living beings, amongst men and animals do not fall into misfortune and unhappiness.

4. Living beings having attained a correct comprehension of Thee — which surpasses (in value) the Kalpadruma and the philosopher's stone — reach, without obstacle, a station free from decrepitude and death.

5. Thus praised, Glorious one! with a heart full of mighty devotion, Pârçva! mayest thou, o God! therefore, give perfect wisdom in every birth, Moon of the Jinas!

Jainas from it. At last, Bhadrabâhu came to the help of his coreligionists and defeated his brother by his superior knowledge of astronomy. Humiliation and anger caused the death of Varâhamihira, who became an evil spirit (*dushtavyantara*). As such he brought diseases in the houses of the Jainas, until Bhadrabâhu drove him away by means of the *Uvasaggahara* stotra. Bhadrabâhu then composed a *Saphitâ* named after him.

The story just related is apparently of no historical interest, and of modern origin, because Hemacandra does not relate it. It, therefore, need not longer detain us; but the *Bhâdrabâhavî Saphitâ* calls for further remark. A work of that name has been found by Dr. Bühler (Report on Sanskrit Mss. 1874—1875. p. 20). He informs me that it is of the same character as the other *Saphitâs*, whereby its comparatively modern origin is proved. It is not cited by Varâhamihira, who names amongst his numerous authorities another Jaina astronomer, Siddhasena¹⁾ (Kern, *Bṛīhat Saphitâ*, preface. p. 29). The *Bhâdrabâhavî Saphitâ* is, consequently, more modern than Varâhamihira; at any rate, its author can not be the same Bhadrabâhu who composed the *Kalpasûtra*, because its last redaction, the date of which (980 A.V. = 454 A.D. or 514 A.D.) is mentioned in it, was already earlier than, or at least contemporaneous with, Varâhamihira — not to speak of its composition.

These are the statements of the Jainas about Bhadrabâhu, arranged chronologically. Whatever their historical value may be, they all show that he was unanimously looked upon by the Jainas as one of their oldest and most able authors. His works making part of, and having shared the fate common to, the whole Jaina literature, it will now be incumbent on us to discuss the questions concerning the Jaina literature in general. As its most eminent and sacred part are regarded the 45 Âgamas²⁾. Some of them are attributed to authors, for instance the *Daçâvaikâlika* to Çayyambhava, the *Daçâcrutaskandha* and *Vyavahârasûtra* to Bhadrabâhu, the *Prajñâpanâ* to Çyâmâr्या; but most of the âgamas

1) Siddhasena is a reputed Jaina author, who is said to have made the arrangement of the *Samvat* Era for king Vikramâditya. The *Kalyânamandira* stotra is attributed to him. (Ind. Stud. XIV, 376 sqq.)

2) The following list of the âgamas has been kindly furnished to me by Dr. Bühler. I Añgas: Âcârânga, Sûtrakṛidânga, Sthânânga, Samavâyânga, Bhagavati, Jñâtadharma-kathâ, Upâsakadaçâ, Antakṛiddaçâ, Anuttaraupapâtika, Praçnavyâkarana. Vipâkasûtra: II Upân̄gas: Aupapâtika, Râjapraçna, Jivâbhigama, Prajñâpanâ, Jambudvipaprajñapti, Candraprajñapti, Sûryaprajñapti, Nirayâvali, which includes the following upân̄gas, Kalpâvataṃsa, Pushpika, Pushpacûlika, and Valmidaçâ. III Prakîr̄pakas: Catuṣçaraṇa, Aturapratyâkhyâna, Bhakta, Samstâra Taṇḍulavaiyâli, Candâvija, Devendrastava, Gaṇivija, Mahâpratyâkhyâna, Virastava. IV Ched̄as: Niçitha, Mahâniçitha, Vyavahâra, Daçâcrutaskandha, Brihatkalpa, Pân̄cakalpa. V Nandisûtra, Anuyogadvâra. VI Mûlasûtras: Uttarâdhyayana, Âvaçyaka, Daçâvaikâlika, Piṇḍaniryukti.

are said to have proceeded from the mouth of Mahāvira. This statement is not to be understood as if Mahāvira had actually composed the *aṅgas*, *upāṅgas*, etc.; but as they record what had been taught by him, he is regarded as their author. For authorship in India depended chiefly on the matter, the words being rather irrelevant, provided the sense be the same. That Mahāvira was not the author of the Sūtras in our sense of "author", can easily be proved by those works themselves. For many Sūtras commence by relating that they were declared to Jambu by Sudharman. Most probably, the doctrines and words of Mahāvira were, originally, not arranged into distinct works. But at Bhadrabâhu's time the eleven *aṅgas* existed already, for he explained them in separate works of his own: compare also the legend of Bhadrabâhu and Sthūlabhadra related above, where it is said that the saṅgha of Pāṭaliputra had collected the eleven *aṅgas*. Since that time the Sūtras must have undergone many alterations. That can be proved by the Sthānāṅgasūtra, which classes under *sthāna* 7 the seven *nīnavas* or schisms. They are also mentioned together with some details in the Āvaṇyakaśūtra. As the seventh *nīnava* happened in 584 A.V., it follows that even in the sixth or seventh century after Mahāvira the Sūtras were liable to material additions¹).

The ultimate redaction of the Jaina books was, according to the common and old tradition (see notes to K. S. § 148), made 980 A.V. by Devarddhigaṇin Kṣhamācraṇaṇa²). The date 980 A.V. corresponds with 454 of our Era, on the supposition that at that time the Nirvāṇa was placed 470 before Vikrama. But if at that time the older tradition by means of which we have adjusted the date of the Nirvāṇa, was still in use, the corresponding year of our Era would be 514 A.D. Jinaprabhamuni and Padmamandiragaṇin relate that when Devarddhigaṇin saw the Siddhānta i. e. 45 Āgamas on the verge of dying out, he caused it to be written in books by the saṅgha of Valabhī. Formerly, they say, teachers instructed their pupils *pustakānapekṣhayā*, without having recourse to written books; but afterwards they used books, and so they do now when delivering their lessons in the *upācraṇas*. This *vṛddhasampradāya* does not imply that Devarddhigaṇin was the first who reduced the sacred lore of the Jainas to writing, but it states only that ancient teachers relied

1) More modern works, such as the Tīkā of the Uttarādhyayana, add to these *alpataṛavisaṃvādināḥ nīnavarāḥ* another *bahutaṛavisaṃvādi nīnavarāḥ*, that of the Digambaras 605 A.V. The Digambaras say that the "Cvetāmbara utpatti" happened under Guptigupta, who was Thera samvat 36—46.

2) With this record agrees very well the fact that the Therāvali of the Kalpasūtra and of the Rishimaṇḍalasūtra name as the last Thera Devarddhigaṇin, and the Therāvali of the Āvaṇyaka and Nandi Sūtras carry the list of the Theras down to him, but name him not; he is, therefore, supposed to have placed the Therāvali at the head of the Nandi and Āvaṇyaka Sūtras.

more on their memory than on written books¹⁾ as was generally the case in India. Devarddhigaṇin, the Buddhaghosha of the Jainas, has most probably arranged the whole of the traditional Jaina Literature, which he gathered in the Āgamas from books and from the mouth of living theologians. He was nearly too late for his task. For in many cases, fragments only of books were left, and he put them together to make up a book as he thought best. Under that supposition only can it be understood, why so many books consist of incoherent parts²⁾. To the editor of the Jaina books their present arrangement is, most probably, due; he divided them into chapters, and introduced the method of counting the granthas (or *çlokas* i. e. 32 aksharas), the number of which, from hundred to hundred, or thousand to thousand, is inserted in the text at nearly the same places in all MSS. Those "milestones" were invented to guard the text against additions, for which purpose, however, they proved insufficient.

Even after Devarddhigaṇin the Jaina books were liable to many alterations. The various readings found in our MSS. are, it must be conceded, neither very important nor very numerous, except those which are caused by different systems of orthography. But it must have been different in a former period. For the commentaries mention a great number of *pâthas* which are not confirmed by our MSS. of the text. I am, therefore, inclined to believe that the text, which was adopted by most commentators of the work, and which is exhibited in the MSS. of the text only, is the recension of the oldest scholiasts. As far as the Kalpasûtra is concerned, I am convinced that such is the fact. The commentaries we have, are, directly or indirectly, based on the old *cûrṇis* or *vrittis* written in Prākṛit, which are now either lost or extant in very few copies only. Those oldest commentators must have found the text in great disorder, for they had to note down numerous *pâthas* many of which are mentioned by the later scholiasts. Some of them remark that they comment on one *pâṭha* only, for instance Devendragāṇin, who wrote a commentary on the Uttarādhyayana. Others say that for all the *pâṭhas* one should have recourse to the *cûrṇi*, e. g. Jinaprabhamuni, the oldest commentator of the

1) About 30 years earlier, between 410 and 432 A.D., Buddhaghosha caused the Buddhist *piṭakas* and *arthakathās* to be written down in books „for the more lasting stability of faith“. As the redaction of the Buddhist works in Ceylon and that of the Jaina works in Guzerat occurred about the same time, it may be inferred either that the Jainas adopted that measure from the Bauddhas, or that it was in the 5th century that writing was more generally made use of in India for literary purposes.

2) Down to Devarddhigaṇin's time the Jainas must have handed down their sacred knowledge very carelessly indeed. For, eight generations after Mahāvīra, a part of the „old“ works was already forgotten, and less than ten generations later the whole of the *pūrvas* was lost. At least, such is the tradition.

Kalpasûtra whose work I have been able to procure. All that criticism can reasonably hope to achieve at present is, the reconstruction of the text which the first commentators have adopted. The text of Devarddhigaṇin's recension is, probably, beyond our reach.

From the unsettled state of the Jaina literature down to Devarddhigaṇin's times it may be concluded that the language also in which it was handed down, underwent a gradual alteration. The language which Mahāvîra and his immediate disciples, the Gaṇadharas, spoke, was, of course, the vernacular dialect of Magadha. For it is not likely that Mahāvîra used Saṃskṛit. But the Jaina Prākṛit has very little affinity to the Māgadhi either of Açoka's inscriptions or of the Prākṛit Grammarians. Nevertheless it is called Māgadhi by the Jainas themselves. In a half-stanza quoted by Hemacandra (Prākṛit Grammar IV 287) it is said that "the old sūtra was, exclusively, composed in the language called Ārdha-māgadhi".

porâṇam addhamâgaha-
bhâsâ-niayaṇi havai suttam ||

Hemacandra appends the remark that notwithstanding such is the old tradition, the Jaina Prākṛit is not of the same description as the Māgadhi, the peculiarities of which he is going to expound.

Before we proceed in our inquiry about the nature of the sacred language of the Jainas, it must be noticed that there are two varieties of language observable in their Prākṛit. The older prose works are written in a language which considerably differs from the language of the commentators and poets. The latter entirely conforms to the rules which Hemacandra gives in the first part of his Prākṛit Grammar for the Māhârâshṭrî. But the Māhârâshṭrî of Hemacandra is not identical with the Māhârâshṭrî of Hâla, of the Setubandha, and of the dramas. Two of the most conspicuous differences are the use of dental *n* if initial or doubled, and of the *yaçrutî*. The *Jaina Māhârâshṭrî*, as it may be appropriately called, has been accurately described by Hemacandra, as will be evident to every one who reads one of the modern Jaina compositions, e. g. the Kâlikâcâryakathâ.¹⁾

The language of the older Sûtras, which I shall call *Jaina Prākṛit*, differs from the Jaina Māhârâshṭrî in many points. Thus the Jaina Māhârâshṭrî generally forms the nominative of the masc. in *o* and the locative in *ṇmi*, while the Jaina Prākṛit has *e* and *ṇsi*, e. g. J. M. *Sakko*, J. P. *Sakke*, Saṃskṛit *Çakraḥ*; J. M. *varaṇṇi*, *molimmi*, *sâhuṇṇi*, J. P. *varaṇsi*, *kucchiṇsi*, *sâhuṇsi*. The indeclinable past participle in J. M. commonly ends in *ûṇam*, *ûṇa* or *uṇ*, while in the older language it ends in *ittâ* or *ittā*

1) I hope soon to publish the text of this curious legend, which seems to contain traces of genuine historical tradition.

nam, e. g. *J. M. kâûnam, nâûnam, gaṃtûnam, kâûṇa, kâum*, etc., *J. P. karittâ jāñittâ, gacchittâ* or *karittâ nam*, etc. The Jaina Prākṛit has preserved the aorist, while the Jaina Māhārāshṭrī usually substitutes the past participle for it. Besides these more general differences, there are in Jaina Prākṛit many archaic words, forms, and phrases which are discarded in Jaina Māhārāshṭrī.

About the nature of *Jaina Māhārāshṭrī* there can be little doubt, as we have the express statement of Hemacandra. It is, on the whole, the same language as the Māhārāshṭrī of Hāla. The differences can be accounted for by the supposition of a difference in the local origin. I believe that the Jaina Māhārāshṭrī nearest approached the language of Surāshṭra, because the edition of the Jaina scriptures, according to tradition, took place in Valabhī, as related above. It might therefore more appropriately be called Jaina Saurāshṭrī. But as it shares the general character of the Prākṛit commonly called Māhārāshṭrī, and as it is thus called by Hemacandra, I dare not introduce a new name.

The nature of the *Jaina Prākṛit* is also not difficult to make out. Seeing that it is on the whole the same language as the Jaina Māhārāshṭrī, from which it differs merely by the retention of archaic forms, we may justly look upon it as an older or archaic Māhārāshṭrī. Hemacandra calls it *ārsham*, the language of the Rishis, and treats it together with the Jaina Māhārāshṭrī, noting forms peculiar to it as exceptions from the general rules, and saying that, in general, rules which are binding for the common Prākṛit, may optionally be followed in the language of the Rishis (I, 3). Thereby he shows his belief, that the Jaina Prākṛit more closely resembles the Māhārāshṭrī than any of the other Prākṛits. His testimony is of great weight, because it is given in opposition to the popular opinion by one who knew Prākṛit thoroughly. The only Māgadhism which Hemacandra discovered in Jaina Prākṛit is, the nominative singular in *e* formed from masculine bases in *a*; and I have not been able to discover any other¹⁾.

1) Prof. Weber maintains that the changes of *ry rj dy* to *yy*, and of *ksh* to *khk* prove that Jaina Prākṛit is Māgadhī. But the graphical signs which he has interpreted as *yy* and *khk*, viz. **𑀭𑀮** and **𑀭𑀮𑀭**, are the signs for *jj* and *kkh*. They are used in the Jaina Māhārāshṭrī as well as in the Jaina Prākṛit, and as they have decidedly the value of *jj* and *kkh* in the former, they must have the same in the latter. For if Hemacandra had read them differently in the Jaina Prākṛit, he would have stated it as an exception to the rules I, 89 and 90. Again, when he lays down the rules that the Caṃrasenī may change *ry* to *yy* (IV, 266), and that Māgadhī substitutes *y* for *j*, *dy*, *y* (IV, 292) and **𑀭𑀮** for *ksh* between vowels (IV, 296), he would certainly have remarked that the *ārsham* had the same peculiarities, if he had read the signs in question in the same manner as Prof. Weber proposes. For the palaeographical explanation of the ignss

In nearly all cases where the Çaurasenî and the Mâgadhi differ from the common Prâkṛit, the Jaina Prâkṛit conforms to the latter, except in the instance quoted above, and two more. Hemacandra (IV, 264, 265. IV, 278) prescribes for the Çaurasenî (and Mâgadhi) the nominatives and vocatives *bhayavaṃ* and *maghavaṃ* for *bhagavân*, *bhagavan* and *maghavân*, *maghavan*, and the form *tû* for *tasmât*. These forms occur also in the Jaina Prâkṛit. These instances of coincidence of the Jaina Prâkṛit with other Prâkṛits than Mâhârâshṭrî are few and unimportant, compared with those in which it conforms to the common dialect. I, therefore, do not hesitate to declare the Jaina Prâkṛit to be Mâhârâshṭrî, as has already been done by Chr. Lassen in his *Institutiones linguae Pracriticae* p. 42. In those cases in which Jaina Prâkṛit differs from the Mâhârâshṭrî, it has usually retained the older forms. A trace of a still older phase of the language has been noticed above p. 4., it is the optional insertion of a vowel which is always inserted in the written language between two consonants incapable of assimilation. This freedom which is required for the scanning of Prâkṛit verses in the old sūtras, and which has some resemblance to the practice of the Vedic poets, is no more allowed by the later Prâkṛit poets. In their compositions, every vowel must necessarily be pronounced as one syllable. The difference between the practice observed in works like the *Setubandha*, the *Saptaçataka*, the later Prâkṛit stotras, etc., and that in the older metrical sūtras, can only be explained by a change of the language similar to that of the Vedic idiom to classical Samskr̥t¹⁾.

As yet we have only traced the gradual development of the language in the sacred writings of the Jainas. But some of its irregularities are of a different kind. They seem to show that the dialect was originally different from that in which the sūtras are written. Thus the *e* of the nominative masculine is, most probably, preserved from the original Mâgadhi, which was, as I have pointed out above, the language of Mahāvīra and his Gaṇadharas. To sum up, the language of the Jaina writings has not

रक (older forms of which are र्क and र्क) and ष, it should be kept in mind, as Dr. Bühler tells me, that the Jainas, in combining their letters, usually place the second letter below, and not behind, the first. The former signs will readily be recognised as gradual simplifications of ष, and in the latter the old form of *j*, ञ, catches the eye. In the text of the *Kalpasūtra*, I have, accordingly, transcribed the groups in question by *kkh* and *jj*.

1) The optional insertion of a vowel, chiefly before *y* and *r*, in the Vedas, was entirely rejected in the later Samskr̥t, while the insertion of the vowel which is optional in the Jaina Prâkṛit, became the rule in the later Prâkṛit, provided the group of consonants was not assimilated.

been fixed before the final rearrangement of the Jaina books. Originally a popular dialect, it was naturally adapted by those who handed down orally the sacred lore, to the dialect current at their time and in their country. As the idiom of Mahârâshṭra seems to have ranked, during the early centuries of our Era, foremost amongst the vernacular dialects of India, because the Grammarians treat it as the standard of all Prâkṛits, and because it possessed a large literature, of which considerable specimens are still extant, it will not be astonishing that the Jainas yielded to its influence, and when reducing their sacred books to writing, shaped their language according to it. Such a change of language, even in written books, is not without a parallel in the history of literature, for I have already adduced above p. 4. a similar change of the German language, due to the copists, in the compositions of the middle ages. The editor of the Jaina scriptures did not choose to adopt the Mâhârâshṭrî with all its peculiarities, but he retained many archaic forms which were, probably, sanctified by long tradition. For an archaic language has always been considered peculiarly fitted for a serious style.

The Jaina Mâhârâshṭrî, being once fixed as a sacred language, continued to be the literary language of the Jainas until it was replaced by Saṃskṛit. All the old commentaries, the *cûṛṇis* and *crittis*, and a great many independent compositions, were written in Prâkṛit. Between 1000 and 1100 A.D., the Jainas adopted Saṃskṛit as their literary language. But the change was neither a sudden, nor a complete one. For Saṃskṛit poems by Jaina authors previous to that period, such as the Bhaktâmara stotra, the Kalyâṇamandira stotra, the Çobhanastutayas, are still extant, and Prâkṛit works were composed later than the twelfth century, e. g. the Paryuṣaṇâkalpaniryuktivyâkhyâna by Jinaprabhamuni (saṃvat 1364) and a great many Prâkṛit stotras.

Before I leave the present topic, I must call attention to the orthography of the Jaina books. In general, all manuscripts follow the same system, but in the following points they are at variance with each other.

1) The *yaçruti* is used in some manuscripts only after *a* and *â*, in other MSS. also after *i*, *î*; *u*, *û*; *e*, *o*. Hemacandra prescribes, in his Grammar I, 180, the *yaçruti* after *a* and *â*, but in the commentary, he says that it is occasionally seen elsewhere also. His rule is partly confirmed by our MSS. For the *ya* and *yâ* always occur after the *a* and *â*. But many MSS. write the *ya* and *yâ* after all vowels. Both ways of spelling are found in very old and very good MSS. It is, therefore, impossible to decide which is the more correct one. From an etymological point of view, it is more self-consistent that the *yaçruti* should be written after all vowels, because it is the remnant of a lost

consonant ¹⁾. I have, therefore, retained it in the present edition of the Kalpasûtra.

2) Some MSS. change *e* and *o* before two consonants to *i* and *u*. This is due to the absence of signs for the short *e* and *o* in the Devanâgarî alphabet, whence the following dilemma arose. If *e* or *o* was written, the quantity of the vowel was neglected, for a vowel preceding two consonants is always shortened, and *e* and *o* are signs of long vowels. If, on the contrary, *i* or *u* was written, the quality of the sounds *ẽ* or *õ* was insufficiently rendered. I have written *e* and *o* when the Sanskrit prototype has the diphthong.

3) Some MSS. write *nn*, while others prefer *ṇṇ* (see Hem. I, 228.). I have usually adopted the spelling of the majority of the best MSS. in each case.

4) Occasionally, initial *ṇ* is written in some MSS., compare Hem. I, 229.

5) Whether a consonant between two vowels should be retained, or be replaced by its substitute, or be dropped, seems to have been left to the choice of the transcriber of the Jaina books.

6) One MS. of the Kalpasûtra (India Office Library 1599.) writes *bb* for *vv*, and *b* for *v* initial in single and compound words, e. g. bibaddhana for vivaddhana, Mahabîra, etc. This peculiarity is probably due to the fact that the MS. was written in Eastern India.

7) The letters उ and उ̣ (*u* and *o*) are frequently interchanged. But this has no reference to the sound, because *u* and *o* are never interchanged when preceded by a consonant, except, of course, in the case under 2). The MSS. A and B of the Kalpasûtra very seldom make mistakes about the signs in question.

The diversity of orthography just described is, perhaps, due to different grammatical schools. I have carefully noted, below the text of my edition, all various readings, except those which fall under heads 6 and 7. But I have, nevertheless, not been able to decide which are the oldest and most authentical spellings. Having examined a good many paper MSS., I am convinced that they will not give us the clue to the correct orthography of Jaina Prâkrit; an examination of the oldest MSS., written on palm leaves, will, perhaps, lead to a more satisfactory result. But I think it more probable that there never was one fixed system of orthography adhered to by all Jaina writers of any time. For other Prâkrits also, e. g. that of the cave inscriptions and the vernacular dialects of modern India, frequently spell the same words in different ways.

1) In the Prâkrit inscriptions of the caves in Western India, *y* is the substitute of *j* before *i* also, e. g. *pavayitikû* and *pavaïtikû* = *pravrajitikû*.

After having given such information about the general questions connected with Jainism and its literature, as I was able to gather, I shall now discuss the Kalpasûtra in particular. That work does not belong to the Āgamas or sacred books of the Jainas. It is even pronounced by the Digambaras to be a forgery (see Indian Antiquary) because it contains the account of Mahāvīra's having entered the womb of Devānandā before he was placed in that of Trīṣalā, which the Digambaras deny to have been the case. But as the same story is also related in the Ācārāṅga and Āvaśyaka Sūtras, it seems to be very old, and consequently the criticism of the Digambaras falls to the ground. With the Āvetāmbaras the Kalpasûtra is a great authority, and is always read publicly during the varshāvāsa or Pajjusan.

The Kalpasûtra is supposed to be the work of Bhadrabāhu. He is said to have found the materials for it in the ninth pūrva, called Pratyākhyānapravāda, as we learn from the following passage of its commentary called Kirapāvali.

praṇetā tāvat sarvāksharasamnipātavicakṣaṇaṣ caturdaṣapūrva-
vid yugapradhānaḥ śrīBhadrabāhusvāmī daṣaṣrutaskandhasyā 'śṭam-
ādhyayanarūpatayā pratyākhyānapravādābhiddhānanavamapūrvāt
Kalpasūtram idaṃ sūtritavān. "But the author was the yugapradhāna
Bhadrabāhusvāmin, who was well versed in the combination of all
letters (see note to § 138), and knew the fourteen pūrvas. He
composed this Kalpasûtra as the eighth chapter of the Daṣaṣruta-
skandha, by extracting it from the ninth pūrva called Pratyākhyā-
napravāda".

The statement of the Kirapāvali, which is repeated by other commentators, that the Kalpasûtra is called Paryuṣaṇākālpa, and forms the eighth chapter of the Daṣaṣrutaskandha, is erroneous and has been caused by a wrong interpretation of the last words of the Kalpasûtra itself. Rightly understood, they prove that it applies only to the last part, the Sāmācārīs, or rules for yātis. For at the end of the Kalpasûtra it is said that Mahāvīra "thus pronounced, thus enunciated, thus declared, thus explained the (eighth) chapter called Paryuṣaṇākālpa". These words can only have reference to the Sāmācārīs, because the Jinacaritra and the Śthavirāvali cannot be expected to have been related by Mahāvīra. For the former mentions events which happened after his death, and the second part exclusively refers to the history of Jainism after Mahāvīra. Besides, those parts have no relation to the Paryuṣaṇā or varshāvāsa. They have, therefore, no claim to the title Paryuṣaṇākālpa, and cannot, consequently, be regarded as having, originally, made part of the eighth chapter of the Daṣaṣrutaskandha. The natural consequence of the preceding deduction is, that the Sāmācārīs only, being comprised by the name Paryuṣaṇākālpa, and forming the eighth chapter of the Daṣaṣrutaskandha, can be looked upon as the work of Bhadrabāhu. It is self-evident

that the Sthavirāvalī, which extends to many generations beyond Bhadrabāhu, was not composed by him. Nor is the Sthavirāvalī the work of one author only. For the saṃkshiptavācanā and the vistaravācanā of the Sthavirāvalī, i. e. the short, and the more detailed list of Theras, must, originally, have been independent from each other, because of their stylistic and material differences. At the end of these Sthavirāvalīs, which, originally, I presume included the last Daṣakevalin, Vajra and his pupils, only, a number of gāthās are added which give the names of the Theras from Phalgumitra down to Devarddhigaṇin. In some copies of the Kalpasūtra, a prose version of these gāthās has been inserted before them. It is apparently a modern addition, because it is omitted in many MSS., and because the oldest commentator already notices this variation of the text. Besides, the eleventh "century" (grantha 1000—1100) exceeds, decidedly, the prescribed extent, to which it will be reduced by the rejection of the chapter in question. Finally, the first two paragraphs of the Sthavirāvalī are independent of the rest, and once formed, I believe, a part of the Jinacaritra. We can, therefore, recognise in the Sthavirāvalī four or five distinct treatises.

The Jinacaritra, possibly, may be the work of one author, though I believe Dr. Stevenson to be right in his conjecture, that the original ended with the life of Mahāvīra (Kalpasūtra p. 99). But this part has most probably been enlarged by other additions besides those pointed out by Dr. Stevenson. I mention only the description of the fourteen dreams, which differs entirely from the archaic style of the bulk of the work, by its many long and complicated compounds peculiar to a comparatively modern phase of Indian poetry. It needs hardly be remarked that the passages containing the dates 980 and 993 A.V. do not refer to the author, but to Devarddhigaṇin, the editor of the Kalpasūtra. The archaic style in which the Jinacaritra is composed, and which it has in common with the old sūtras written in prose, does not speak against Bhadrabāhu's authorship. But this question must be left undecided for want of direct proof.

The Jainas seem to have been perfectly aware of the disparity of the subjects treated in the Kalpasūtra. But they account for it by saying that the first two parts are prefixed to the Paryuṣaṇāsāmācāris *maṅgalārtham*, i. e. for the sake of auspiciousness. Thus we read in the Paryuṣaṇākālpaniryukti,

purima-carimāṇa kappo
u maṅgalam Vaddhamāṇa-titthaṇṇi |
to parikahiyā Jīṇa-pari-
kahā ya therāvalī c'ettha[n]. || 61 ||

"And the religious practice of the first and the last (Jinas) is auspicious during the *tīrtha* of Vardhamāna. Hence the stories of the Jinas, and the list of the Theras, have been told here".

The later scholiasts have converted this gâthâ into a metrical table of contents (adhikâratrayam) by altering the last hemistich.

purima-carimâṇa kappo
maṅgalan Vaddhamâṇa-titthaṇṇi |
to parikalhiyâ Jīṇa-gaṇa-
harâi-therâvali-carittan ||

“The religious practice of the first and the last (Jinas) is auspicious during the *tīrtha* of Vardhamâṇa. Hence the Jina (caritra), the list of the Theras beginning with the Gaṇadharas, and the caritra, i. e. paryshaṇâsâmâcâris, have been told”.

The Jinacaritra, the Sthavirâvali, and the Sâmaçâris, united in one book under the title of Kalpasûtra, were, according to the tradition, included in Devarddhigaṇin's recension of the Jaina scriptures, though it is not contained in the Siddhânta. Two arguments speak for the correctness of the tradition: firstly the date of that event is incorporated in the Kalpasûtra; secondly the whole of the Kalpasûtra is divided into “centuries” of one hundred granthas (32 aksharas) each, a measure adopted, probably, by the editor in order to guard the text against additions. These centuries are marked in the text as **यं १००, यं २००** etc., and are to be found in all MSS. at the identical places. The Kalpasûtra is said to contain 1216 granthas, e. g. in the following verse taken from the colophon of MS. A.

ekah sahaçro (!) dvicâtî-sametaḥ
çliṣṭas tataḥ shoḍaçabhir vidantu |
Kalpasya saṃkhyâ kathitâ viçisṭhâ
viçâradaih paryuṣaṇâbhidhasya ||

In the present day it is commonly known as the “Bâr sem sūtra” i. e. the sūtra of twelve hundreds.

Our present text contains, according to my calculation, more than 100 granthas above the fixed number, and the extent of the several centuries varies between 100 and 135 granthas. It is rather tempting to reduce the text to its original extent by rejecting suspicious passages. But I have refrained from doing so, because the loose style of the Kalpasûtra with its many repetitions which are peculiar to the Sūtra style, render it impossible to point out exactly those passages which are spurious.

Formerly, it is said, the whole Kalpasûtra was read on the first night of the Pajjusan. But since it was read in the sabhâ of Dhruvasena, king of Âṇandapura, to console him after the death of his beloved son Senâṅgaja,¹⁾ the Kalpasûtra was explained in nine vâcanâs. These nine vâcanâs or vyâkhyânas are marked in some MSS. and in some commentaries. But as there is no agree-

1) There is no agreement about the date of this event; some place it in 980 A.V., others in 993, and others again in 1080, see notes to § 148.

ment on this head. I have not introduced the division into *vācanās* in my edition. Usually, the life of Mahāvira is divided into six *vācanās*, whilst the rest of the *Jinacaritra* makes up the seventh *vācanā*; or the life of Mahāvira contains five *vācanās*, and the rest of the *Jinacaritra* two. The *Therevali* and the *Sāmācāris* are reckoned as one *vācanā* each¹).

An other subdivision of the text is that into *sūtras* or paragraphs, which is exhibited in most MSS. in the *Jinacaritra* and the *Sāmācāris*. It is most probably due to the scholiasts, who always use it; for the *Therāvali*, being not commented upon, is not divided into *sūtras*. This arrangement is not exactly the same in all MSS. and commentaries. But they differ not very much so that it will be easy to identify a *sūtra* of our text in the MSS. The division of the *Therāvali* into 13 paragraphs is of my own making, as the MSS. do not subdivide it.

The oldest commentary on the *Kalpasūtra*, which, however, I have not seen, seems to have been the *Cūrṇi*. It was, like all *Cūrṇis*, written in *Prākṛit*, as is proved by occasional quotations from it in the commentaries. The name of its author is not mentioned. But he is always spoken of as the *Cūrṇikāra*. All later commentaries are, directly or indirectly, based on the *Cūrṇi*, and are, most probably, for the greater part translations of it into *Saṃskṛit*. For they agree, nearly verbally, in most of their explanations, a fact which can only be accounted for by our assuming that all commentators drew from the same source. And as all of them mention the *Cūrṇi* as their highest authority, we must, naturally, look upon that work as the basis, nay the original, of all commentaries. The more modern commentators have inserted legends from the *Tikās* of the *Uttarādhyayana* and *Āvaçyaka Sūtras*, and, occasionally, add lengthy digressions.

The oldest commentary I have used is the *Pañjikā*, called *Samdehavishashadhi*. It was written by Jinaprabhamuni, who completed his work in *Ayodhyā*, *Āçvina* su. di. 8, *saṃvat* 1364 or 1307 A.D.²). The author has commented in the same work on the *Paryuṣaṇākālpaniryukti* also, a small treatise on the *Paryu-*

1) The distribution of the *vyākhyānakas* in MS. E is given there as follows, *purima-carima-gāthā çakrastavaṃ yāvat, çakrastavagarbhāvatārasaṃcārāḥ, svapnavicāragarbhasthābhigraho, janmotsavakriḍāçriVirakuṭumbavicārāḥ, dik-shāññānaparivāramokshāḥ, çriPārçvanāthaçriNemicaritāntārāṇi, çriĀdināthacaritra-Sthavirāvalyaḥ, sāmācārimichā (?) , çri Kālikācāryakathā. — The Kālikācāryakathā is an independent legend, its addition to the *Kalpasūtra* is, therefore, quite modern. In the enumeration of the *vācanās*, given above, the life of *Ādinātha* or *Ṛishabha*, and the *Therāvali*, are contracted into one *vācanā*. By counting both parts as one *vācanā* each, and by omitting the *Kālikācāryakathā*, we arrive at the usual distribution of the *vācanās*.*

2) I subjoin his own words.

Vaikrame strikalāviçvedevasaṃkhyo tu vatsare |
mahāshṭanyām ayam puryām Ayodhyāyaṃ samarthitah ||

śaṃṣā, in 66 Prākṛit gāthās. The commentary on this work has been compiled from the Niçīthacūṛṇi, as the author states, and it is written in Prākṛit, except a few short passages in Saṃskṛit. This curious fact illustrates best how much of their own Jaina authors added to the work of their predecessors. Had there been already a Saṃskṛit commentary on the Paryuśaṇāniryukti, our author would certainly have copied it. But being left to his own resources, he made extracts from the Niçīthacūṛṇi, without even taking the trouble of translating them into Saṃskṛit. We may be convinced that a Saṃskṛit commentary on the Kalpasûtra existed in Jinaprabhamuni's time, because he explains that work in Saṃskṛit, and does not give an abstract of the Cūṛṇi. My manuscript of this commentary, for which I am indebted to the liberality of Dr. Bühler, was finished saṃvat 1674. Extracts from it, and various readings mentioned in it, are marked in the notes by S.

The next three commentaries differ very little from the preceding one in the explanation of the text. But they contain, besides an introduction, a good many legends and extracts from other works. They do not comment upon the Paryuśaṇākalpaniryukti. These are, —

1) The Subodhikā by Vinayavijaya, saṃvat 1616. This commentary contains 5400 granthas. The MS. I used belongs to the Bombay collection.

2) The Kiraṇāvalī, or Vyākḥānapaddhati, by Dharmasāgara, saṃvat 1628, granthas 7000. — Bombay.

3) The Kalpalatā by Samayasundara. The date is not given, but it may be inferred from the author's statement, that Jinacandra, the guru of his own guru Sakalacandra, lived under Akbar. This commentary is perhaps not the Kalpalatā the introduction of which Dr. Stevenson pretends to translate. A MS. of the Kalpalatā has kindly been lent to me by Dr. Bühler. It contains 7700 granthas, text and commentary, and bears the date, saṃvat 1699.

More modern works, and of less value, are, —

4) The Kalpadruma by Lakshmīvallabha. Each sūtra is followed by a Saṃskṛit translation. The legends found in other commentaries make up the greater part of the work. At the end of the commentary on the Kalpasûtra is added the story of the Kālikā-cāryas. A MS. of the Kalpadruma is in my possession, it is very bad and modern, saṃvat 1903.

5) An interlineary version, or Ṭabâ, of the Kalpasûtra by an anonymous writer. The legends, and a Guzeratī explanation of the dreams, are inserted at their proper places. This commentary is contained in my MS. marked C. It was written by Abhayasundaramuni (perhaps the author?) saṃvat 1761.

6) An interlineary version, or Ṭabâ, without legends etc. It is found in the MS. belonging to the India Office library, No. 1599. This is the MS. which Colebrooke used in making his abstracts.

Besides these works, which I have examined and, occasionally, used, the following should be mentioned.

7) The *Kalpaprādīpikā* by Vijayatilaka, saṃvat 1681, grāthas 4500. I have seen a MS. of this commentary belonging to Dr. Bühler.

8) The *Çākḥābadha* by Yaçovijaya. It is mentioned by Dr. Stevenson, the *Kalpasūtra*, preface, p. IX.

9) The *Kalpasūtraṭīkā*. See Dr. Bühler, Report on Sanskrit MSS. 1872—1873.

10) An anonymous commentary contained in a MS. of the Berlin collection (Ms. or. fol. 638). It is a very carelessly written MS., and proved of no use. Saṃvat 1759.

In the notes, I have given chiefly extracts from the *Samdeha-vishanushadhi*. I had first made extracts from the *Kiraṇāvalī* and the *Subodhikā*, but on receiving the *Samdehavishanushadhi*, I preferred to give the explanations in the words of the oldest commentator.

A translation of the *Kalpasūtra* has been published by the Rev. Dr. Stevenson¹⁾. This work, which for a long time has been almost the only, and the standard, publication on Jainism, is, I regret to say it, neither accurate nor trustworthy. In the first instance, it is not what it pretends to be, a translation of the text, but, for the greater part, a carelessly made abstract. The first part has, on the whole, been rendered more faithfully than the more difficult *Sāmācārī* portion. In the former chapter, Dr. Stevenson does not leave out any considerable portion, but wherever the text presents difficulties, he paraphrases instead of translating. In the *Sāmācārī*, the case is, however, different. There large portions have been left out, or given in a condensed form, and the meaning has rarely fully been made out²⁾.

1) The *Kalpa Sūtra* and *Nava-Tatva* (sic), two works illustrative of the Jain Religion and Philosophy. Translated from the *Māgadhi*. With an appendix containing remarks on the language of the original. By the Rev. J. Stevenson, D.D., V.P.R.A.S. Bombay. London etc. 1848.

2) I put side by side the translation of the sixth *sāmācārī*, as made by me, and as given by Dr. Stevenson.

My translation.

During the Pajjusan a collector of alms might ask (the ācārya), 'Sir, is anything required for the sick man?' and he (the ācārya) might say, "Yes" He (the sick man) should then be asked, 'How much do you require?' And he (the ācārya) will say, "Thus much should be given to the sick man. You must take no more than he (the sick) has demanded". And he (the collector of alms) should beg, and begging he should accept (the required food.) Having

Dr. Stevenson's translation.

Certain sages having asked for direction in the matter, it was laid down as a rule that in feeding a sick man you are only to take what food he may not require, if you have the Superior's permission.

It would be unjust to judge Dr. Stevenson by the standard which must now be applied to editions and translations of Samskrit and Prākṛit works, as thirty years ago Oriental studies were in their earliest infancy, and philological accuracy was not so much thought of as nowadays. Dr. Stevenson was a pioneer on his field of research, who worked with great enthusiasm and indefatigable zeal. It is to be regretted that his want of philological training,¹⁾ and his theological turn of mind, have prevented that his results should be proportionate to the labour expended. As the case stands, I can only warn all Orientalists against using his Kalpasūtra.

The present edition of the Kalpasūtra is based on the following MSS.

A. An excellent MS. in my collection. It is written with silver on 113 leaves, most of which are painted alternatively black and red. Each page contains six lines. There are many pictures in the text, and arabesques on the margin. (MSS. of this kind are not unfrequent with the Jainas.) The date, Vikrama 1484 (1427 A.D.) is given in the somewhat lengthy colophon. No subdivisions, neither sūtras nor vācanās, are marked in this MS. The description of the dreams given in it differs from the common one, and is evidently not the original one, as is proved by the absence of the

obtained the quantity ordered, he should say: 'No more!' Perchance, (the giver of food might ask), "Why do you say so, Sir?" (then he should answer), ('Thus much) is required for the sick man'. Perchance, after that answer, another might say, "Take it, Sir! You may after (the sick man has been fed) eat it or drink it". Thus a man is allowed to collect alms, but he is not allowed to collect alms by pretending that it is for a sick man.

1) That Dr. Stevenson's knowledge of Prākṛit was very limited can easily be proved by the remarks he makes on the Māgadhi. He alledges (p. 141) that

तिसलाए and माहणीए are nominative forms; p. 142 he spells locative forms, *kuccīṃsi* and *samaṇaṃsi* कुछम्मि (sic) and शमणम्मि

and the indeclinable past participle *pāsittā* णां पाशित्ताणं. His proficiency in Samskrit may be judged by comparing his translation of a passage from the Kalpalatā (p. 13) with that given above p. 22. I subjoin Dr. Stevenson's translation. 'I am now to mention the author of the Kalpa-Sūtra. He was Sri Bhadra Bāhu Svāmi, an accomplished teacher who was well acquainted with the fourteen branches of his subject, (note; In the original पूर्व) and an accomplished teacher. Taking for his guide the works here named — the Daśaśrutaskandha, Aṣṭamādhyaṇa, and the discourse called Pratyākhyāna, in which he found nine branches — he composed the Kalpasūtra'.

mark यं २०० which ought to stand in the beginning of the part in question.

B. A very good MS. in my collection, fols. 80 of 9 lines. It contains many pictures illustrating the text. The date of its completion is given at the end, samvat 1521, Âṣvina su. di. 11, on a Tuesday. The sūtras are sometimes numbered, but not throughout.

C. A fair MS. in my collection, samvat 1761. It contains the Ṭabâ mentioned above. (5.)

E. A rather carelessly written MS. in the Berlin collection, MSS. or. fol. 647. It contains, besides the text, the Kalpântarvâcyas i. e. legends.

H. A modern MS. in the India Office Library, No. 1599. It contains the Ṭabâ mentioned above. (6.) No date.

M. A modern MS. in the Bombay collection. It contains the commentary called Kiraṇâvalî.

Besides these MSS., I have examined, but not collated, the following. —

1) A MS. of the text and the Kalpalatâ by Samayasundara. In Dr. Bühler's collection.

2) A carelessly written but not very incorrect MS. in the Bombay collection. No date, perhaps 150 or 200 years old.

3) and 4). Two modern MSS. in the Bombay collection, containing the text of the Jinacaritra and the Sthavirâvalî only.

5) A MS. in my collection, containing the text and the Kalpadruma. Very inaccurate, samvat 1903.

6) A modern and very inaccurate MS. in the Berlin collection, MSS. or. fol. 638. It contains an anonymous commentary. Samvat 1759.

The MSS. 2—6, being rather carelessly executed, have proved of no value. I have, therefore, not given the various readings found in them, in the already numerous footnotes.

As regards the system of transcription, it should be kept in mind that each vowel forms a separate syllable. As the Jaina Prâkṛit has no diphthongs, diacritic signs employed by other scholars are not required. The interpretation of Prâkṛit texts presenting numerous difficulties, I have thought it expedient to separate the parts of compounds. As in some Jaina MSS. the signs | and || are used for punctuation, to a far greater extent than, but with as little consistency as, in Brahminical MSS., I have made a moderate use of our system of punctuation.

Supplementary note.

I have, throughout the introduction, taken account of the tradition of the Çvetâmbaras only. The Digambaras have a tradition of their own, which differs considerably from that of the other sect. I know it from a modern Gurvâvalî lent to me by Dr. Bühler. It is written in Jipur, in the dialect of that town, and explains a number of gâthâs the Prâkrit of which shows remarkable affinity to the Çaurasenî. In this Gurvâvalî, two Bhadrabâhus are mentioned. Bhadrabâhu I. died 162 A.V., he was the last of the çrutakevalins. Bhadrabâhu II. was Thera 492—515 A.V. He was the disciple of Yaçobhadra, who was the disciple of Subhadra (468—474 A.V.). In Subhadra's second year, i. e. 470 A.V., Vikrama was born. This is confirmed by the following hemistich quoted in the Gurvâvalî.

sattari-cadu-sada-jutto
tiṇa kâlâ Vikkamo havai jammo |

The Saṃvat Era, however, does not date from the janman, but from the rājya of Vikrama, or from the 18th year after his birth¹). Thus the year 492 A.V. is made to correspond with saṃvat 4, the date of Bhadrabâhu. From Bhadrabâhu II. down to saṃvat 1840, a continuous list of Theras is given, which looks as if based on genuine tradition.

According to the Gurvâvalî, the whole of the aṅgas was lost after Pushpadanta (633—683 A.V.). He reduced the sacred lore to writing. The year of his death (683 A.V.) is also given for the birth of Vikrama.

1) According to the statements made above, the Eras of Mahāvīra and Vikrama would be separated by 488 years; hence the Nirvāṇa would fall in 545 A.D. This date is separated from that of Buddha's Nirvāṇa, according to the chronology of Ceylon, by two years only.

KALPASÛTRA

(Jinacaritra, Sthavirâvalî, Sâmacârî).

Jinacaritra.

Namo¹ arihaṃtāṇaṃ namo¹ siddhāṇaṃ namo¹ āyariyāṇaṃ namo¹ uvajjhayāṇaṃ namo¹ loe savva²-sāhūṇaṃ.

eso paṃca-namokkāro³ savva²-pāva-ppaṇāsaṇo |

maṃgalāṇaṃ ca savvesiṃ² paḍhamāṇi havai maṃgalāṃ. ||

Tenaṃ kāleṇaṃ tenaṃ samaeṇaṃ⁴ samaṇe bhagavaṃ Mahāvīre⁵ paṃca-hatth'uttare⁶ hotthā; taṃ jahā: hatth'uttarāhiṃ cue caittā gabbhaṃ vakkamte, hatth'uttarāhiṃ gabbhāo⁷ gabbhaṃ sāharie⁸, hatth'uttarāhiṃ jāe, hatth'uttarāhiṃ muṃḍe bhavittā agārāo⁷ aṇagāriyaṃ⁹ pavvaie, hatth'uttarāhiṃ aṇamte aṇuttare nivvāghāe nirāvaraṇe kaṣiṇe paḍipunne kevala-vara-nāṇa-damṣaṇe¹⁰ samuppanne; sāṇiṇaṃ parinivvūe bhayavaṃ. (1.)

tenaṃ kāleṇaṃ tenaṃ samaeṇaṃ¹ samaṇe bhagavaṃ Mahāvīre, je se giṃhāṇaṃ cautthe māse aṭṭhame pakkhe āsāḍha-suddhe, tassa ṇaṃ āsāḍha-suddhassa² chaṭṭhi-pakkheṇaṃ³ mahāvijaya-pupph'uttara-pavara-puṇḍariyāo⁴ mahāvīmāṇāo vīsaṃ-sāgarovama-tṭhiṭṭiyāo⁵ (āu-kkhaeṇaṃ bhava-kkhaeṇaṃ tṭhi-kkhaeṇaṃ)⁶ aṇaṃtaraṃ cayaṃ⁷ caittā ih' eva Jambuddive⁸ dīve Bhārahe vāse⁹ imise osappiṇie¹⁰ susama-susamāe samāe viikkamṭāe¹¹ susamāe samāe viikkamṭāe¹¹ susama-dussamāe¹² samāe viikkamṭāe¹¹ dussama¹²-susamāe samāe bahu¹³-viikkamṭāe¹¹ [sāgarovama-kodākodīe bāyālīsāe¹⁴ vāsa-sahassehīṃ ūṇiyāe¹⁵]¹⁶ paṃca-hattarie¹⁷ vāsehiṃ addha-navamehi ya¹⁸ māsehiṃ sesehiṃ¹⁹ ekka²⁰-vīsāe titthayarehiṃ Ikkhāga²¹-kula-samuppannehiṃ Kāsava-gottehiṃ²² dohi ya²³ Harivaṃsa-kula-samuppannehiṃ²⁴ Goyama²⁵-sagottehiṃ²⁶ tevisāe titthayarehiṃ viikkamṭehiṃ²⁷ samaṇe

1. the maṃgalam is wanting in M. 1) u^oH. 2) bb H. see Introd. p. 21. 3) namu^o CEH. 4) 'aye^o H. 5) Mahāb^o H. see Introd. 6) 'ott^o M. 7) 'āu M. see Introd. p. 21. 8) 'iyo H. 9) 'iam EM. 10) damṣaṇadhare C.

2. 1) 'aye^o H. 2) ṇu^o H. 3) divaseṇaṃ ACH. 4) 'iāo M. 5) tṭhiyāo B. tṭhiāo M. tṭhiyāo H. 6) (—) not in A; S *kracit*. 7) caṇi B. 8) Jambū^o E. 9) dābipaddha-bharahe^o added in H.; B in the margin. 10) usa^o CE., uvasa^o H. 11) vai^o C. 12) dusa^o CH. 13) not in H. 14) 'īsa E. 15) 'iāe BM. 16) (—) not in AC; B in the margin. 17) 'rī H. 18) a CHM. 19) not in H. 20) ikka BEHM. 21) 'gu BCH. 22) gu^o BCEM. 23) a EM. 24) ṇi H. 25) Gotama B, Goama M. 26) sagu^o BEM. go^o H, gu^o C. 27) vii C.

bhagavaṇ²⁸ Mahāvīre carime²⁹ titthayare³⁰ puvva-titthayara³⁰-
midditṭhe māhaṇa-Kuṇḍaggāme nayare³¹ Usabhadattassa māhaṇassa
Koḍāla-sagottassa³² bhāriyāe³³ Devāṇaṇḍāe māhaṇie³⁴ Jālaṇḍhara-
sagottāe³⁵ puvva³⁶-rattāvaratta-kāla-samayaṇsi hatth'uttarāhiṇi
nakkhatteṇaṇi jogam uvāgaṇaṇi āhāra-vakkamṭie³⁷ bhava-vakkamṭie
sarīra-vakkamṭie kucchimsi gabbhattāe vakkamṭe. (2.)

samaṇe bhagavaṇ Mahāvīre tiṇ-ṇāṇovagae āvi¹ hotthā². 'caissāmi'
tti jāṇai, cayaṇaṇe na jāṇai³. 'cue 'mi' tti jāṇai. jaṇi rayaniṇi ca
ṇaṇi samaṇe bhagavaṇ Mahāvīre Devāṇaṇḍāe māhaṇie Jālaṇḍhara-
sagottāe⁴ kucchimsi gabbhattāe vakkamṭe, taṇi rayaniṇi⁵ ca ṇaṇi sā
Devāṇaṇḍā māhaṇi sayaniṇiṇsi sutta-jāgarā ohīramāṇi⁶ ime⁷
eyārūve⁸ orāle kallāṇe sive dhamme maṇḍalle sassirīe coddasa⁹
mahāsuniṇe pāsittā ṇaṇi paḍibuddhā. (3.) taṇi jahā.

gaya vasaha sīha abhiseya¹

dāma sasi diṇayaraṇi jhayaṇi² kumbhaṇi³ |

paumasara sāgara vimāṇa

bhavaṇa⁴ rayaniṇi-uccaya sihiṇi ca. || (4.)

tae ṇaṇi sā Devāṇaṇḍā māhaṇi (te sumiṇe pāsati¹, te sumiṇe)²
pāsittā ṇaṇi³ paḍibuddhā³ samāṇi³ hatthā-tuṭṭha-citta-m-āṇaṇḍiyā⁴
piī-maṇi⁵ parama-somaṇasiyā⁴ harisa-vasa-visappamaṇa-hiyayā⁴ dhārā-
haya-kayaṇibuyani⁶ piva samussasiyā⁴-roma-kūvā sumiṇi-oggahaṇi⁷
karei, karittā sayaniṇiṇi abbhuṭṭhe, abbhuṭṭhittā aturiyaṇi⁴ acavalani
[avilaṇḍhiyāe]⁸ rāyaṇaṇsa-sarisīe⁹ gaie¹⁰, jeṇi' eva Usabhadatte māhaṇe,
teṇi' eva uvāgacchai, uvāgacchittā Usabhadattaṇi māhaṇaṇi jaṇaṇi
vijaṇaṇi vaddhāve, vaddhāvittā¹¹ bhaddāsana-vara-gayā āsatthā
visatthā suhāsana-vara-gayā¹² kara-yala-pariggahiyani⁴ sirasā vattaṇi¹³
dasa-nahaṇi matthaṇe aṇḍajani kaṭṭu¹⁴ evaṇi vayāsī: (5.) 'evaṇi khalu
ahaṇi¹, Devāṇuppiyā²! aṇḍa sayaniṇiṇsi sutta-jāgarā ohīramāṇi³ 2 ime
eyārūve⁴ orāle⁵ jāva sassirīe coddasa⁶ mahāsuniṇe pāsittā ṇaṇi
paḍibuddhā; taṇi jahā⁷: gaya jāva sihiṇi ca. (6.) eesi ṇaṇi, Devāṇ-
uppiyā¹! orālāṇaṇi² jāva coddasaṇḍaṇi³ mahāsuniṇiṇaṇi ke⁴, maṇṇe⁵,
kallāṇe phala-vitti-visese bhavissai⁶? (7.)

2. 28) bhay⁰ A. 29) carame C, carama HM. 30) ⁰ka⁰ B. 31) nag⁰ B.
32) sagu⁰ BEM, gu⁰ C. 33) iāe HM. 34) ⁰ṇi H. 35) ssa go⁰ CH, sagu EM.
36) adḍha *kvacit* S. 37) bakk⁰ C, H always see Intr.

3. 1) not in A, yāvi B. 2) hu⁰ M. 3) yā⁰ CM. 4) ssa go⁰ C, ssa gu⁰
E, sagu⁰ M. 5) C adds ṇaṇi. 6) nh⁰ H. 7) im B. 8) eā⁰ EM. 9) eāu⁰ HM.

4. 1) ea EM. 2) jjh AB. 3) kuṇḍaṇi A. 4) bhu⁰ CH.

5. 1) pāsai B. 2) all MSS. except A and B repeat the end of § 3 ime
eyārūve etc. 3) not in B. 4) no *y* in EM. 5) piī⁰ A. piī⁰ B. ⁰maṇe EHM.
6) kalaṇḍibayani first hand B, kayaṇibapupphagaṇi CEHM. 7) uggo CEM. 8) not
in ABE. *kvacit* S. iāe EHM. 9) not in A. 10) gatie AE. 11) 2 A. 12) not
in CH. Usabhadattaṇi as far as gayā supplied in the margin of B by a 2 hd.
13) ⁰thaṇi C. das⁰ before sir⁰ M, the same indicated in B by 2 hd.
14) Usabhadattamaḥa (ṇaṇi) added in B.

6. 1) CH add sāmī. 2) not in H. ⁰iā M. 3) uh⁰ BCHM. 4) eā⁰ M yā⁰ C.
5) ur⁰ CHM. 6) eāu⁰ EHM. 7) not in H.

7. 1) ⁰iā EM. 2) ur⁰ BCH. 3) eāu⁰ CHEM. nh H. 4) kiṇi B. 5) nn E.
6) ⁰ai H.

tae¹ ñam se² Usabhadatte mahanā Devāṇapādā³ mahanā aptie³ eyam attham soccā⁴ nisamma haṭṭha-tuṭṭha *jāva* hiyae⁵ dhārā-haya-kalaṇbuyaṇ⁶ piva samūsaṣiya⁷-roma-kūve sumiṇ'-oggahaṇ⁸ karei, karettā⁹ ihaṇ aṇupavisai, 2 ttā¹⁰ appaṇo sābhāvieṇaṇ¹¹ maipuvvaṇaṇ buddhi-viññāṇaṇ¹² tesiṇ sumiṇāṇaṇ atth'-oggahaṇ⁸ karei, karettā¹³ Devāṇapādāṇ¹⁴ mahanāṇ¹⁵ evaṇ vayāsī: (8.)

“orālā¹ ñam tume, Devāṇuppie! sumiṇā diṭṭhā, kallāṇā ñam sivā dhannā maṇḍallā sassirīyā² āroga³-tuṭṭhi-dihā¹⁴-kallāṇa-maṇḍalla-kāragā ñam tume, Devāṇuppie! sumiṇā diṭṭhā; taṇ jahā⁵: attha⁶-lābhō, Devāṇuppie! bhoga-lābhō, sukkha⁷-lābhō, Devāṇuppie! putta⁸-lābhō. evaṇ khalu tumaṇ⁹, Devāṇuppie! navaṇhaṇ¹⁰ māsāṇaṇ bahu-paḍipunnāṇaṇ¹¹ addh'-atthamaṇaṇ¹² rāṇḍiyāṇaṇ¹³ viikkamāṇaṇ sukumāla-pāṇi-pāyaṇ ahiṇa-paḍipunnā¹⁴-paṇc'-iṇḍiya¹⁵-sarīraṇ lakkhaṇa - vamaṇa - guṇovaveyaṇ māṇ' - ummāṇa - ppaṇa¹⁶-paḍipunnā¹⁷-sujāya-savv'-aṇga-suṇḍar'-aṇgaṇ sasi-somākāraṇ¹⁸ kamṭam piya¹⁵-daṇsaṇaṇ surūvaṇ dārayaṇ payāhisi. (9.) se vi ya¹ ñam dārae ummukka-bāla-bhāve viññāya²-pariṇaya-mitte jovvaṇagaṇ³ aṇuppatte¹ riuvveya-jauvveya⁴-sāmaveya-athavvaṇaveya itihāsa⁵-paṇcamāṇaṇ nigghaṇṭa⁶-chaṭṭhāṇaṇ s'-aṇḍovaṇḍaṇ sa-rahassāṇaṇ caṇḍhaṇ⁷ veyāṇaṇ¹ sārae pārae⁸ dhārae⁹ saḍ-aṇga-vi saṭṭhi-taṇṭa-visārae saṇkhāṇe [sikkhāṇe]¹⁰ sikkhā kappe vāgaraṇe¹¹ chaṇḍe nirutte joisām ayaṇe aṇṇesu¹² ya¹ bahūsu¹³ baṇḍhaṇṇaesu¹⁴ [parivvāyesu]¹⁵ naesu¹⁶ supariṇiṭṭhie āvi¹⁷ bhavissai. (10.) taṇ orālā¹ ñam tume, Devāṇuppie! *jāva* āroga³-tuṭṭhi⁴-dihāya⁵-maṇḍalla-kallāṇa-kāragā ñam tume, Devāṇuppie⁶! sumiṇā diṭṭha⁷” tti⁷ kaṭṭu⁸ bhujjo 2 aṇuvūhai⁹. (11.)

tae ñam sā Devāṇapādā mahanā Usabhadattassa mahanassa aptie eyam¹ attham soccā² nisamma³ haṭṭha-tuṭṭha⁴ *jāva* haya-hiyayā¹ kara-yala-pariggahiyam¹ dasa-nahaṇ⁵ sirasā vattam matthae aṇḍaliṇ

8. 1) tate CH. 2) not in A. 3) °ie C. 4) su⁰ BEM. 5) hiae EM. 6) kayambayaṇ CH, kayambu pupphagaṇ EM. 7) °uss⁰ EHM, ia EM. 8) ugg⁰ EHM. 9) ka 2 ttā B, 2 ttā C, 2 karittā H, karittā M. 10) aṇupavisittā M, ihaṇ down to ttā not in A. 11) sāhā⁰ CEHM. 12) nn EHM, ṇ M. 13) attho || ttā B. 2 karittā H. fully repeated in M. 14) °dā M. 15) °ñiṇ H, ni M.

9. 1) ur⁰ BCH. 2) °iā EM. 3) āru⁰ EM. 4) °āo BCEH. 5) not in CM. 6) tth M. 7) so⁰ B. 8) in BCHM inserted before sukkha, in M after bho⁰ su⁰ pu⁰ Devāṇ⁰. BC after bho⁰. 9) tume A, tummaṇ H. 10) ṇa⁰ A. 11) nn EM. 12) °māṇa BCM, °māṇa ya E. 13) °iā⁰ EM. 14) nn BEH, ṇ M. 15) °ia⁰ M. 16) pa⁰ BCHM. 17) nn CH. 18) āgāraṇ E.

10. 1) y only after ā EM. 2) nn BEM, kvacit viññaya. S. 3) ju⁰ EM. 4) jaju⁰ A. 5) ati⁰ B. 6) °tu EM. 7) nh H. 8) vārae added in EM. 9) not in BE. 10) not in A see notes. 11) vāk⁰ A. 12) nn CEHM, ṇ A. 13) °lu⁰ BEM, ABC, add ya. 14) nn BCHM. 15) not in A see notes. B i. marg. parini⁰ C, paribbāesu H. 16) not in A. 17) yāvi CH.

11. 1) u⁰ ACH. 2) sumiṇā diṭṭhā added in CM. 3) āru⁰ M. 4) buddhī B. 5) °ua M, °āo C. 6) jāva down to devā⁰ not in E. 7) diṭṭhā AB. itti B, tti and the rest not in A. 8) not in H. 9) °bñh⁰ CH.

12. 1) y only after ā in EM. 2) su⁰ EM. 3) ṇi⁰ B. 4) °ā A. 5) ṇaṇhaṇ A.

laiya¹⁶ - ūsaviya¹⁷ - roma - kūve vikasiya¹⁸ - vara - kamala¹⁹ - nayana¹⁹.
vayane¹⁹ payaliya²⁰ - vara - kaḍaga - tuḍiya¹³ - keūra²¹ - mauḍa - kuṇḍala -
hāra - virāyaṇṭa²² - vacche pālamba - pālambamāṇa - gholamṭa - bhūsaṇa -
dhare sasambhamam turiyam¹³ cavalam sur' - imde sīhāsaṇāo²³ abbh -
uttḥei, abbhuttḥittā pāya - pīḍhāo²⁴ paccoruhai²⁵, paccoruhittā²⁶
veruliya¹³ - varittḥa - ritḥa - amjaṇa - niun' - oviya²⁷ - misimisīṇṭa²⁸ - maṇi -
rayana - maṇḍiyāo²⁹ pāuyāo³⁰ omuyai³¹, omuittā³¹ ega - sādīyam¹³
uttarāsaṇgam karei, karittā³² amjali - maudiy' ¹³ - agga - hatthe tittha -
garābhimuhe³³ satt'atṭha payāim aṇugacchai, aṇugacchittā³⁴ vāman
jānun amcei, amcittā³⁵ dāhinam jānun dharani - talamsi sāhatṭu
tikkhutto muddhānam dharani - talamsi nivesei³⁰, nivesittā³⁷ isim
paccunnamai³⁸, paccunnamittā³⁹ kaḍaga - tuḍiya¹³ - thaṇbhiyāo¹³
bhuyāo⁴⁰ sāharai, sāharittā⁴¹ karayala - pariggahiyam¹³ sirasā vattam⁴²
dasa - nahan matthae amjalin kaṭṭu⁴³ evam vayāsi: (15.)

'namo¹ 'tthu nam arahantānam² bhagavamtānam [1]³ ādi -
garānam⁴ titthagarānam⁵ sayam - sambuddhānam [2] purisottamānam⁶
purisa - sīhānam purisa - vara - puṇḍarīyānam⁷ purisa - vara - gaṇḍha -
hatthīnam [3] log' - uttamānam loga - nāhānam loga - hiyānam⁸ loga -
paivānam loga - pajjōyagarānam⁹ [4] abhaya - dayānam cakkhu -
dayānam¹⁰ magga - dayānam saraṇa - dayānam jīva - dayānam¹¹ ¹² bohi -
dayānam [5] dhamma - dayānam dhamma - desayānam¹³ dhamma -
nāyagānam dhamma - sārāhinam dhamma - vara - cāuraṇṭa - cakkavattīnam
[6] divo tānam¹⁴ saraṇam¹⁵ gai¹⁶ paītṭhā¹⁷ appaḍihaya - vara - nāṇa -
damsaṇa - dharānam viyaṭṭa¹⁸ - chaumānam¹⁹ [7] jīṇānam²⁰ jāvayānam
tiṇṇānam²¹ tārayānam buddhānam bohayānam²² muttānam mo -
yagānam⁸ [8] savvannūnam savva - darisīnam²³ sīvam ayalam aruyam²⁴
aṇantam akkhayam avvābāham²⁵ apunārāvatti - siddhi - gai - nāma -
dheyam⁸ thānam sampattānam namo jīṇānam jīya²⁶ - bhayānam²⁷ [9]

15. 16) ^oia C, ^oia EM. 17) uss^o H, ^oia EM, ūsasiya A. 18) viga^o
BC, vīasia EM. 19) kamalāṇanayane E, kamalāṇanayanay^o M, k^o vay^o
nay^o B. 20) pae^o CM, ^oia EM, pālambiya A. 21) keyūra B. 22) varāi -
yaṇṭa C. 23) not in BEHM. 24) ^oāu H. 25) ati C. 26) 2 ttā CH, 2 B.
27) ovaciya A, ocia E, ovia M. 28) ^otta CH. 29) iāo AEM. 30) ^ouāo AEM.
31) um^o BH, see¹³. 32) 2 ttā A, egasādīyam u 2 ttā B. 33) titthag^o A. 34) C
adds sattatṭha payāim. Sattatṭha aṇu 2 ttā A, aṇu 2 ttā B. 35) 2 ttā ABC.
A adds vāman jānun, B adds vāman. 36) ^oai H. 37) A(B)C add tikkhutto
muddhānam, blotted out in B. 38) ṇu M. 39) ṇu M, isim added in H, 2 ttā
AC. 40) uāo CEM. 41) 2 ttā ABC, AB add kaḍa. 42) not in E. 43) not in H.

16. 1) ^ou EM. 2) ari^o EM. 3) the numbers in brackets are found in ABC,
they indicate the *sampads*. 4) āi^o BEHM. 5) tittham^o A, ^oyar^o EHM. 6) utt^o
EM. 7) ^oriy^o B, ^oriānam EM. 8) y only after ā in EM. 9) ^ooa AEM. 10) H
adds jivadayānam. 11) not in AH. 12) not in M. 13) not in A, ^osi^o H.
14) ttānam H. 15) ṇa EHL. 16) gai E. 17) pati^o A, nam added in H. 18) viṇṭa
CE, via^o M. 19) chaumm^o CM. 20) ṇu H. 21) ṇu CM. 22) bohiy^o C, voliy^o
B, bohaānam M. 23) dampsīnam B. 24) aruam CE, arūam M, arūvam H.
25) ^ovāh^o B. 26) jia EHM. 27) the following gāthā is inserted in C: je āiā
(?) siddhā je (a) bhavissam' aṇāgae kāle | sampai a vaṭṭamāṇā, savvo ti-vihe
ṇa vaṇḍāmi ||.

namo²⁸ 'tthu ñaṃ samaṇassa bhagavao²⁹ Mahāvīrassa ādigarassa³⁰ carama³¹-titthagarassa puvva-titthayara-niddiṭṭhassa *jāva* saṃpāviu-kāmassa; vaṃdāmi ñaṃ bhagavaṃtaṃ tattha-gayaṃ³² iha-gae³²; pāsau³³ me bhagavaṃ tattha-gae³⁴ iha-gayaṃ' ti³⁵ kaṭṭu samaṇaṃ bhagavaṃ Mahāvīraṃ vaṃdai³⁶ namaṃsai³⁶, 2 ttā³⁷ sihāsaṇa-varaṃsi puratthābhimuhe³⁸ sannisaṃne³⁹. tae ñaṃ tassa Sakkassa dev'-imḍassa deva-ranno⁴⁰ ayam eyārūve ajjhatthie⁴¹ ciptie patthie maṇo-gae saṃkappe samuppajjitthā: (16.)

'na¹ eyaṃ² bhūyaṃ². na eyaṃ² bhavvaṃ, na eyaṃ² bhavissaṃ³: jaṇ ñaṃ⁴ arahantaṃ vā cakkavaṭṭi vā baladevā vā vāsudevā vā aṃta-kulesu vā paṃta-kulesu vā tuccha-kulesu vā daridda-kulesu vā kiviṇa⁵-kulesu vā bhikkhāga⁶-kulesu vā māhaṇa-kulesu vā āyāṃsu vā āyāṃti⁷ vā āyāssaṃti vā (17.) evaṃ khalu arahantaṃ¹ vā cakkavaṭṭi vā baladevā vā vāsudevā vā ugga-kulesu vā bhoga-kulesu vā rāiṇṇa²-kulesu vā³ Ikkhāga-kulesu vā khattiya⁴-kulesu vā Harivaṃsa-kulesu vā annayaressu⁵ vā taḥappagāressu vā vi-suddha-jāi⁶-kula-vaṃsesu vā āyāṃsu vā 3⁷ (18.) atthi puṇa ese vi bhāve log'-accheraya-bhūe. aṇantaṃhiṃ osappiṇi¹-ussappiṇiṃhiṃ² viikkantaṃhiṃ³ samuppajjai⁴ 900 nāma-gottassa⁵ vā⁶ kammaṃsa akkhiṇassa aveiyassa⁷ añjijjinaṃsa⁸ udaṇaṃ, jaṇ ñaṃ⁹ arahantaṃ vā cakkavaṭṭi vā baladevā vā vāsudevā vā aṃta¹⁰-kulesu vā paṃta¹⁰-kulesu vā tuccha-daridda-bhikkhāga-kiviṇa-(māhaṇa-kulesu vā)¹¹ āyāṃsu¹² vā 3, kucchimaṃsi gabbhattāe¹³ vakkamiṃsu vā¹⁴ vakkamaṃti vā vakkamiṃsaṃti vā ; no ceva ñaṃ joṇi-jammaṇa¹⁵-nikkhamaneṇaṃ nikkhamiṃsu vā nikkhamanti vā nikkhamiṃsaṃti vā! (19.) ayaṃ ca ñaṃ samaṇe bhagavaṃ Mahāvīre Jambuddhe¹ dīve¹ Bhārahe¹ vāse māhaṇa-Kuṇḍaggāme nayare Usabhadattassa māhaṇassa Kōḍāla-sagottassa² bhāriyāe³ Devāṇaṃdāe māhaṇie Jālapdhara-sagottāe⁴ kucchimaṃsi gabbhattāe vakkamte. (20.) taṃ jīyaṃ¹ eyaṃ¹ tiya¹-paccuppaṇṇa²-m-aṇāgayāṇaṃ sakkāṇaṃ dev'-imḍaṇaṃ³ deva-rāiṇṇaṃ⁴, arahantaṃ⁵ bhagavaṃte taḥappagārehiṃto aṃta⁶.

16. 28) 'u E. 29) 'au M. 30) āi E, adi M, kar^o A. 31) cari^o B. 32) gat^o CH. 33) 'ai B, *kracit* S. 34) gao B. 35) tti M. 36) 'ati CH. 37) not in ABM. 38) 'ritth^o C. 39) 'saṇṇe CH, nisaṇṇe M, saṃnisaṇṇe B. 40) ṇu CH. 41) abbh^o H.

17. 1) no khaḥu CH, na kha M. 2) see 16^s. 3) bhavissai C. 4) nn EHM, jaṇ ñaṃ BC. 5) kivaṇa BC. 6) 'āyara ABE. 7) āyāṃti B.

18. 1) ari^o EM. 2) nn CHM, rāyanna E. 3) AE, add nāya-kulesu vā. 4) ia E. 5) ṇu A annat^o B. 6) jāti C. 7) fully repeated in M.

19. 1) usa^o B, ussa^o EM, uva^o H. 2) osa^o BE, usa^o M, ava^o CH. 3) viti^o C, vai E, CH add. kayāṃ. 4) B adds tti. 5) gu^o BEM. 6) not in AE. 7) aved. S. 8) nn CEHM, añji^o C. 9) jaṇ ñaṃ C, jaṇaṃ EHM. 10) 'utta B. 11) not in AB. 12) āṃsu B, āy^o M. 13) down to *no* not in A. 14) C abbreviates in 3. 15) jamma C.

20. 1) not in ACH. 2) go^o C, sagu EM. 3) iāo EM. 4) ssago^o H, sagu EM.

21. 1) see 16^s. 2) nn CHM. 3) aṇ^o C. 4) rāi^o A. 5) ari^o E, down to tuccha not in H. 6) atta B.

kulehinto panta-kulehinto⁷ tuccha-daridda-bhikkhâga-kivina⁸-kulehinto⁹ tahappagâresu¹⁰ vâ ugga-kulesu vâ bhoga-kulesu vâ râinna¹¹-kulesu¹² vâ¹² Nâya¹³-khattiya-Harivaṃsa-kulesu¹⁴ vâ¹⁴ annayaresu¹⁵ vâ tahappagâresu visuddha-jâi¹⁶-kula-vaṃsesu vâ [raja-sirim kâremânesu pâlemânesu]¹⁷ sâharâvittae. taṃ seyaṃ khalu mama¹⁸ vi¹³, samaṇaṃ bhagavaṃ Mahāviraṃ carama¹⁹-titthayaraṃ puvva-titthayara-niddiṭṭhaṃ māhaṇa-Kuṇḍaggâma²⁰ nayarâ²⁰ Usabhadattassa māhaṇassa²¹ Koḍāla-sagottassa²² bhâriyâe¹ Devâṇaṃdâe māhaṇie Jālaṇḍhara-sagottâe²³ kucchîo²⁰ khattiya¹-Kuṇḍaggâme nayare²⁴ Nâyâṇaṃ khattiyâṇaṃ¹ Siddhatthassa khattiyassa¹ Kâsava-gottassa²⁵ bhâriyâe¹ Tisalâe khattiyâṇie¹ Vâsiṭṭha-sagottâe²³ kucchinisi gabbhattâe sâharâvittae; je vi ya¹ ṇaṃ se Tisalâe khattiyâṇie¹ gabbhe, taṃ pi ya¹ ṇaṃ Devâṇaṃdâe māhaṇie Jālaṇḍhara-sagottâe²⁶ kucchinisi gabbhattâe sâharâvittae¹ ti²⁷ kaṭṭu evaṃ sampehei, evaṃ²¹ sampehittâ Hariṇegamesiṃ pâyattâṇiyâhivaṃ²⁸ devaṃ saddâvei. Hariṇegamesiṃ devaṃ²⁹ saddâvittâ evaṃ vayâsî: (21.)

‘evaṃ khalu, Devâṇuppiyâ! na¹ eyaṃ bhūyaṃ, na¹ eyaṃ bhavvaṃ, na¹ eyaṃ bhavissaṃ: jaṇ ṇaṃ arahantâ vâ cakkavattî² vâ baladevâ² vâ vâsudevâ vâ aṃta⁶-panta⁷-kivina³-daridda-tuccha-bhikkhâga-māhaṇa⁴-kulesu⁵ vâ⁵ âyâṃsu vâ 3. evaṃ khalu arahantâ vâ cakka⁶ bala⁶ vâsudevâ vâ ugga-kulesu vâ bhoga-râinna⁸-khattiya-Ikkhâga-Harivaṃsa-kulesu vâ annayaresu vâ tahappagâresu visuddha-jâi-kula⁸-vaṃsesu⁸ âyâṃsu vâ 3. (22.) atthi puṇa esa bhâve log'-accheraya-bhûe. aṇaṃtâhiṃ ussappiṇi-osappiṇiṃ viikkamāṇiṃ samuppajjai¹ nâma-gottassa kammaṃsa akkhiṇassa aveiyassa² anijjinnassa udaṇaṃ, jaṇ ṇaṃ arahantâ vâ cakkavattî vâ baladevâ vâ vâsudevâ vâ aṃta-kulesu vâ panta-kulesu vâ tuccha-daridda-kivina³-bhikkhâga-kulesu⁴ vâ âyâṃsu vâ 3, no⁵ ceva ṇaṃ joṇi-jammaṇa-nikkhamāṇaṇaṃ⁶ nikkhamiṃsu vâ 3. (23.) ayaṃ ca ṇaṃ samaṇe bhagavaṃ Mahāvire Jambuddive dive Bhârahe vâse māhaṇa-Kuṇḍaggâme nayare¹ Usabhadattassa māhaṇassa Koḍāla-sagottassa bhâriyâe Devâṇaṃdâe māhaṇie Jālaṇḍhara-sagottâe kucchinisi gabbhattâe vakkamte. (24.) taṃ jīyaṃ eyaṃ tīya-paccu-

21. 7) not in A, down to taha⁹ not in H. 8) kivina AE, EM add māhaṇa. 9) not in A, M adds vâ māhaṇakulehinto vâ. 10) āhinto A. 11) nu A, râyanna M. 12) not in BCEHM. 13) not in C. 14) not in AB. 15) annâ⁹ A, annat B, nu CEM, annesu H. 16) jâti B. 17) not in ABCE. 18) mamâ A, not in C. 19) carima B. 20) o and u initial in a syllable henceforth not discriminated in M. 21) not in M. 22) sagu⁹ E. 23) sagu EM. 24) nag A. 25) gu⁹ EM. 26) sagu EM, gu⁹ B. 27) tti EM. 28) pây⁹ B, ⁹piâ⁹ E, ŋia M, ⁹vai BH. 29) not in EM.

22. I have given only the more important v. r. of the §§ 22—26, for the rest see 17—21. 1) ŋa A. 2) AM as below. 3) kivina AH. 4) only in M. 5) not in M. 6) atta B. 7) paṇṭta B. 8) M adds nâya. kulesu A.

23. 1) ⁹anti AB, ⁹tti H. 2) aved⁹ A. 3) kivina A. 4) not in A. 5) ŋo A. 6) ŋi⁹ A.

24. 1) nag⁹ A.

ppanna¹-*m*-añāgayāṇam sakkāṇam dev'-imāṇam deva-rāṇam, arahante bhagavante tahappagārehimto amta²-kulehimto³ paṃta²-kulehimto³ tuccha-kiviṇa⁴-daridda-vaṇimaga-[*jāva*-māhaṇa]-kulehimto tahappagāresu ugga-kulesu vā bhoga-rāṇna¹-[Nāya]-khattiya-Ikkhāga-Harivaṃsa-kulesu⁵ vā annayaresu tahappagāresu visuddha-jāi-kulavāṃsesu vā sāharāvittae. (25.) taṃ gaccha ṇaṃ tumaṃ samaṇaṃ bhagavaṃ Mahāviraṃ māhaṇa-Kuṇḍaggāmaṃ nayarāo¹ Usabhadattassa māhaṇassa Koḍāla-sagottassa bhāriyāe Devāṇaṃdāe māhaṇie Jālaṃdhara-sagottāe kucchio khattiya-Kuṇḍaggāme nayare Nāyāṇaṃ khattiyāṇaṃ Siddhatthassa khattiyassa Kāsava-guttassa bhāriyāe Tisalāe khattiyāṇie Vasiṭṭha-sagottāe kucchimsi gabhattāe sāharāhi; je vi ya ṇaṃ se Tisalāe khattiyāṇie gabbhe, taṃ pi ya ṇaṃ Devāṇaṃdāe māhaṇie Jālaṃdhara-sagottāe kucchimsi gabhattāe sāharāhi, sāharittā mama eyaṃ āṇattiyāṃ khippāṃ eva paccappiṇāhi. (26.) tae ṇaṃ se Harinegamesi¹ pāyattāṇiyāhivai² deve³ Sakkeṇaṃ dev'-imāṇaṃ deva-rannā evaṃ vutte samāṇe haṭṭhe⁴ *jāva* hiyae⁵ kara-yala *jāva* tti kaṭṭu: "evaṃ⁶ jaṃ devo āṇavei" tti⁷; āṇae vinaeṇaṃ vayanāṃ paḍisunēi⁸, evaṃ⁶ paḍisunittā Sakkassa⁹ dev'-imāṇassa deva-ranno¹⁰ amtiāo¹¹ parinikkhamai¹², uttara-puratthimaṃ disī-bhāgam avakkamai, avakkamittā veuvviya-samugghāeṇaṃ samohaṇai¹³, 2 ttā samkhijjāṃ joyaṇāṃ daṇḍaṃ nissarai¹⁴; taṃ jahā¹⁵: rayāṇāṇaṃ vayarāṇaṃ¹⁶ veruliyāṇaṃ¹⁷ lohīy'akkhāṇaṃ¹⁷ masāragallāṇaṃ haṃsa-gabbhāṇaṃ pulayāṇaṃ sogandhiyāṇaṃ¹⁷ joīrasāṇaṃ¹⁸ aṃjaṇāṇaṃ aṃjaṇapulayāṇaṃ [rayāṇāṇaṃ]⁶ jāyarūvāṇaṃ subhagāṇaṃ amkāṇaṃ phalīhāṇaṃ riṭṭhāṇaṃ 16 abābhāyare¹⁹ poggale²⁰ parisāḍei, 2 ttā⁶ abāsuhume poggale²¹ pariādiyati²², (27.) 2 ttā¹ duecaṃ² pi veuvviya³-samugghāeṇaṃ samohaṇai⁴, samohaṇittā uttara-veuvviyaṃ rūvaṃ viuvvai, viuvvittā tae ukkiṭṭhāe turīyāe³ cavālāe cheāe⁵ caṃḍāe jayaṇāe⁶ uddhuyāe³ sigghāe divvāe deva-gaie⁷ vitivayaṃāṇe⁸ 2 tirīyaṃ asaṃkhejjāṇaṃ diva-samuddāṇaṃ majjhaṃ majjheṇaṃ, jeṇ'eva Jambuddive dīve, jeṇ'eva⁹ Bhārahe vāse, jeṇ'eva māhaṇa-Kuṇḍaggāme nayare¹⁰, jeṇ'eva¹¹ Usabhadattassa māhaṇassa gihe¹², jeṇ'eva Devāṇaṃdā māhaṇi, teṇ'eva uvāgacchai, uvāgacchittā āloe samaṇassa bhagavaṃ Mahāviraṃsa paṇāmaṃ karei, 2 ttā Devāṇaṃdāe māhaṇie saparijāṇāe¹³ osovaṇiṃ¹⁴ dalai¹⁵, 2 ttā asubhe¹⁶ poggale¹⁷

25. 1) ṇa A. 2) 'tta B. 3) BCM om. 4) 'ava^o AM.

26. 1) nag A; BCH *jāva*, instead of Usabhadattassa down to je vi.

27. 1) 'shi H. 2) aggaṇ^o A, pa^o B, 'ṇiyā^o B, niā E, 'ṇiā^o M. 3) not in H. 4) 'a EH. 5) hīae EM, not in BH. 6) not in M. 7) not in BH. 8) eti C, 'aṃti H. 9) down to uttara^o not in BEM. 10) ṇa C. 11) iyāo CH. 12) paḍi^o CH, 'ei A, 2 ttā added in H. 13) 'ṇati C, ṇai B, *kvacit* S. 14) 'ir^o E. 15) not in E. 16) vair^o BCEH. 17) see 16^s. 18) 'sarāṇaṃ A. 19) āhā^o B. 20) pu^o all except B. 21) pu^o all except AB. 22) 'ai A, pariāei EM.

28. 1) pariāittā M. 2) docecaṃ BHS. 3) see 16^s. 4) 'ati C, ṇai B. 5) not in ABM, H after caṃḍāe. 6) jaiṇ^o E. 7) gaie E, 'tie C. 8) vii^o EH, vii^o M, 'vaim^o H. 9) om. HM. 10) ṇa^o H, nag^o E. 11) not in H. 12) gehe M. 13) E adds a. 14) as^o E, us^o H. 15) dalayai A. 16) 'he BCH. 17) pu^o CEHM.

avaharai, subhe¹⁶ poggale¹⁷ pakkhivai, 2ttā “añujāṇau me¹¹ bhagavaṃ”
tti kaṭṭu samaṇaṃ bhagavaṃ Mahāviraṃ avvābāhaṃ¹⁸ avvābāheṇaṃ¹⁸
kara-yala-sampudeṇaṃ giṇhai¹⁹, 2 ttā jeṇ’eva khattiya³-Kumḍaggāme
nayare²⁰, jeṇ’eva Siddhatthassa khattiyassa³ gihe²¹, jeṇ’eva Tisālā
khattiyāṇi³, teṇ’eva uvāgacchai, 2 ttā Tisālāe khattiyāṇi³ sa-
parijāṇāe²² osovaṇiṃ¹⁴ dalai¹⁵, 2 ttā asubhe²³ poggale¹⁷ avaharai,
2 ttā subhe²³ poggale¹⁷ pakkhivai, 2 ttā samaṇaṃ bhagavaṃ Mahā-
viraṃ²⁴ avvābāhaṃ²⁵ avvābāheṇaṃ²⁵ Tisālāe khattiyāṇi³ kucchimsi
gabbhattāe sāharai²⁶; je vi ya²⁷ ṇaṃ se Tisālāe khattiyāṇi³ gabbhe,
taṃ pi ya²⁷ ṇaṃ Devāṇaṃdāe māhaṇi Jālaṃdhara-sagottāe²⁸
kucchimsi²⁹ gabbhattāe¹¹ sāharai³⁰, 2 ttā¹¹ jāṃ eva diṣiṃ³¹ pāu-
bhūe, tāṃ eva diṣiṃ³¹ paḍigae (28.) tae¹ ukkiṭṭhāe turīyāe² cavalāe
caṃdāe¹ cheyāe³ jayaṇāe⁴ uddhuyāe² sigghāe divvāe deva-gaie⁵
tiriyam² asaṃkhejjāṇaṃ⁶ diva-samuddāṇaṃ majjhaṃ majjheṇaṃ
joyaṇa²-sāhassiehiṃ⁷ viggāhehiṃ uppayamāṇe 2, jeṇāṃ eva sohamme
kappe sohamma-vaḍḍimsae vimāṇe sakkapaṃsi sīhāsaṇaṃsi Sakke dev’-
iṃde deva-rāyā, teṇāṃ eva uvāgacchai, 2 ttā Sakkassa dev’iṃdassa
deva-raṇṇo⁸ eyam⁹ āṇattiyam² khippāṃ eva paṇḍappiṇai. (teṇaṃ
kāleṇaṃ teṇaṃ samaṇaṃ samaṇe bhagavaṃ Mahāvire tin-nāṇovagae¹⁰
yāvi hotthā: ‘sāharijissāmi’ tti jāṇai, sāharijjaṃāṇe no¹¹ jāṇai,
‘sāharie ‘mi’ tti jāṇai)¹² (29.)

teṇaṃ kāleṇaṃ teṇaṃ samaṇaṃ samaṇe bhagavaṃ Mahāvire,
je se vāsāṇaṃ tacce māse paṃcamaṃ pakkhe āsoya¹-bahule, tassa
ṇaṃ āsoya¹-bahulassa terasi-pakkheṇaṃ bāsiṃ² rāṃdihehiṃ vii-
kkamtehiṃ³ tesimassa⁴ rāṃdiyassa¹ amtarā vaṭṭamāṇe⁵ hiyaṇu-
kappaṇaṃ¹ deveṇaṃ Harinegamaṣiṇā Sakka-vayaṇa-saṃdiṭṭheṇaṃ
māhaṇa-Kumḍaggāmāo nagarāo⁶ Usabhadattassa māhaṇassa Koḍāla-
sagottassa⁷ bhāriyāe¹ Devāṇaṃdāe māhaṇi Jālaṃdhara-sagottāe⁷
kucchio⁸ khattiya¹-Kumḍaggāme nagare⁹ Siddhatthassa khattiyassa¹
Kāsava-gottassa¹⁰ bhāriyāe¹ Tisālāe khattiyāṇi¹ Vāsiṭṭha-sagottāe⁷
puvva-rattāvaratta-kāla-samayapaṃsi batth’uttarāhiṃ nakkhatteṇaṃ
jogaṃ uvāgaṇaṃ avvābāhaṃ¹¹ avvābāheṇaṃ¹² kucchimsi gabbhattāe
sāharie¹³. (30.)

jaṃ rayāṇiṃ ca ṇaṃ samaṇe bhagavaṃ¹ Mahāvire Devāṇaṃdāe

28. 18) EM add divveṇaṃ paheṇaṃ, B i. marg. 19) nh EH. 20) nag^o E.
21) gehe C. 22) paria^o EM. 23) ^ohe CEHM. 24) ^ore C. 25) ^ovāh^o B.
26) ^oati C. 27) a BEM. 28) sagu^o BCEHM. 29) ^oecha^o H. 30) ^oati H.
31) ^osaṃ BE.

29. 1) not in AB. 2) see 16^a. 3) not in ABM. 4) jain^o B. 5) gaie E,
viivayamāṇe add. in C. 6) ^okhi^o BCEHM. 7) ^ossihim B, ^oio^o E. 8) nn ACEM.
9) evam E, eam M. 10) tipu BC, ga C. 11) not in A, na C. 12) not
in EM, they have this passage at the end of 30.

30. 1) see 16^a. 2) ^osi B, ^osii C, sii EM. 3) vii A, vai C, bai H. 4) tess^o
B. 5) ^onassa CH. 6) nay^o B, nag^o C, nay^o H. 7) sagu EM. 8) in B. io H.
9) nay^o BM, nay^o H. 10) gu^o CEHM. 11) ^ovāh^o AB. 12) ^ovāh^o B. 13) see
29¹², B repeats the same passage.

31. 1) bhay^o H.

mâhaṇie Jālaṃdhara-sagottāe² kucchio³ Tisalāe khattiyāṇie⁴ 5 Vāsittḥa-sagottāe⁶ kucchiṃsi gabbhattāe sāharie, taṃ rayañiṃ ca ṇaṃ sâ Devāṇaṃdâ mâhaṇi sayañijjaṃsi⁷ sutta-jāgarâ ohīramāṇi⁸ 2 ime eyârûve⁹ orāle⁸ kallāṇe sive dhanne sassirîe coddassa¹⁰ mahāsuniṇe Tisalāe khattiyāṇie⁴ haḍe¹¹ pāsittā ṇaṃ paḍibuddhā; (taṃ jahā¹²: gaya-usabha¹⁴-gāhū¹³) (31.)

jaṃ rayañiṃ ca ṇaṃ samāṇe bhagavaṃ Mahāvīre Devāṇaṃdāe mâhaṇie Jālaṃdhara-sagottāe¹ kucchio² Tisalāe khattiyāṇie³ Vāsittḥa-sagottāe kucchiṃsi gabbhattāe sāharie, taṃ rayañiṃ ca ṇaṃ sâ Tisalā khattiyāṇi³ taṃsi tārisagaṃsi⁵ vāsa-gharaṃsi abbhīṃṭara⁶ sacitta-kamme bāhira⁴ dūmiya⁴-ghaṭṭha-maṭṭhe vicitta-ulloya⁷-cittiya⁸-tale maṇi-rayāṇa-paṇāsiy⁴-aṃdhayāre bahu-sama-suvibhatta-bhūpi-bhāge paṃca-vaṇṇa⁹-surasa-surabhi¹⁰-mukka-puppha¹¹-punnjovayāra-kalie¹² kālāgaru¹³ - pavara - kuṃḍurukka¹⁴ - turukka¹⁵ - ḍajjhaṃṭa¹⁶-dhūva-maghamaghaṃṭa¹⁷-gaṃdh'-uddhuyābhīrāṇe⁴ sugaṃdha-vara-gaṃdhie¹⁶ gaṃdha-vaṭṭi-bhūe¹⁸ taṃsi tārisagaṃsi sayañijjaṃsi sālīṃgaṇa-vaṭṭie ubhao vivvoyaṇe¹⁹ ubhao unnae majjheṇaṃ²⁰ gaṃbhīre gaṃgā-pulīṇa-vālua²¹-uddāla-sālisae oyaviya²²-khomiya²³-dugulla-paṭṭa-paḍicchanne suviraiya²³-raya-ttāṇe ratt'-apsuya²⁴-saṃbue²⁵ suramme āṇaga²⁶-rūya²⁷-būra²⁸-navāṇiya²⁹-tūla³⁰-phāse sugaṃdha-vara-kusuma-cunna-sayaṇovayāra-kalie puvva-rattāvaratta-kāla-samayaṃsi sutta-jāgarâ ohīramāṇi³¹ im' eyârûve³² orāle³¹ kallāṇe³³ sive³⁴ dhanne maṇigalle sassirîe coddasa³⁵ mahāsuniṇe pāsittā ṇaṃ paḍibuddhā. taṃ jahā:

gaya-vasaha³⁶-sīha³⁷ abhiseya⁴

dāma sasi diṇayaraṃ jhayaṃ³⁸ kuṃbhaṃ |

paumasara sāgara vimāṇa-

bhavaṇa³⁹ rayañi-uccaya sihiṃ ca || (32.)

1. tae ṇaṃ sâ Tisalā khattiyāṇi¹ tap-paḍhamayāe taoya²-cauddaṃ-taṃ ūsiya³-galia¹-vipula-jalahara-hāra⁴-nikara-khīra-sāgara-sasaṃka-kiraṇa-daga-aya-rayaya⁵-mahāsela-paṃḍuratarāṃ samāgaya-mahuyara⁶-sugaṃdha-dāṇa-vāsiya-kapola⁷-mūlaṃ deva-rāya-kuṃjara-vara-

31. 2) sagu⁰ EM. 3) ū BII. 4) *y* only after ā in M. 5) A om. 6) ssa BC. see². 7) sah.⁰ II. 8) u⁰ H. 9) cār⁰ M, ār⁰ E. 10) cau⁰ BEHM. 11) haḍhe A; CE add me. 12) HM om. 13) not in C. 14) ūha B, vasaha M.

32. 1) ssa⁰ B, sagu EM. 2) ū H. 3) see 16⁸. 4) ssa⁰ CE, ūgu⁰ EM, go⁰ H. 5) tārisi B. 6) ūato A, au BM. 7) ūoga B, ūoa EM. 8) not in A, cilliya II, cillia corr. in cittia B. cittia EM, see notes. 9) un AEM. 10) ūhi BEHM. 11) shph AB. 12) ūie M. 13) ūguru CE. ūgāru II. 14) ūda⁰ HM, ūra⁰ B. 15) ūra⁰ B, not in H. 16) not in B. 17) gheṃta B. 18) ūte C. 19) ūbbo⁰ CEH, ppo⁰ B, bo M, see³. 20) ūṇa ya BE, ūṇa i C. 21) vālu A, ūā CEM. 22) oavia BEM, ubhaoyaviya A, uvaeiya C. 23) ūia BEM. 24) ūna BEM. 25) saṃvude M. 26) āi EM. 27) rūa BEM. 28) pūra A. 29) ṇava⁰ A. 30) tulla C, tūlatulla EM. 31) u⁰ CH. 32) imeā⁰ B, ūme cā⁰ EM. 33) not in C. 34) down to codd.⁰ not in ACHM, EM add jāva. 35) cau BEM. 36) B gāhā om. cet. 37) sihaṃ M. 38) jjh ACH. 39) bhu⁰ II.

33. 1) BEM no *y*. 2) not in HM, inserted in the margin of B by 2 hd. see¹. 3) ussia B. 4) nihāra M. 5) E om. 6) see¹, *kvacit* mahuyara tti padaṃ na dṛiṣyate. S. 7) kav⁰ EM.

ppamāṇaṃ picchai sajala-ghaṇa-vipula-jalahara-gajjiya¹-gambhīra-cāru-ghosaṃ ibhaṃ subhaṃ savva-lakkhaṇa-kayambiyam¹ varo-ruṃ. (33.)

2. tao¹ puṇo dhavala-kamala-patta-payarāireya-rūva-ppabhaṃ pahā-samudaḍḍhārehiṃ² savva ceva divayaṃtaṃ aisiribhara-pillāṇā³-visappaṃta-kaṇṭa-sohaṃta-cāru-kakuhaṃ taṇu-suddha⁴-sukumāla-loma-niddha⁵-cehaviṃ thira-subaddha-maṃsaḍḍhāciya⁶-laṭṭha-suvi-bhatta-sundar'-aṅgaṃ picchai ghaṇa-vaṭṭa-laṭṭha-ukkiṭṭha⁷-tupp'-agga-tikkha-siṃgaṃ⁸ dantaṃ sivaṃ samāna-sohaṃta⁹-suddha-dantaṃ vasahaṃ amiya⁶-guṇa-maṃgala-muhaṃ. (34.)

3. tao puṇo hāra-nikara-khīra-sāgara-sasaṃka-kīraṇa-daga-aya-rayaya-mahāsela-paṇḍur'-aṅgaṃ¹ २०० ramañijja-picchañijjaṃ² thira-laṭṭha-paṭṭha-vaṭṭa³-pīvara-susiliṭṭha⁵-tikkha-dāḍḍhā-vidambiya⁴-muhaṃ parikammaṃ⁴-jacca-kamala⁶-komala⁷-pamāṇa⁸-sohaṃta-laṭṭha-utṭhaṃ ratt'-uppala-patta-mauiya⁴-sukumāla-tālu¹⁰-nillāliya¹¹-agga-jijhaṃ mūsāgaya¹²-pavara-kaṇaga-tāviya⁴-āvatāyaṃta-vaṭṭa-taḍḍi¹³-vimala-sarisa-nayaṃ visāla-pīvara-varorūṇ¹⁴ paḍipunna-vimala-khaṇḍhaṃ miu-visaya-suhuma-lakkhaṇa-pasattha-vitthinna-kesarā-ḍova-sohiyaṃ⁴ ūsiya⁴-suninmiya⁴-sujāya-apphoḍiya¹⁵-laṃgūlaṃ¹⁶ somaṃ somākāraṃ¹⁷ līlāyaṃtaṃ¹⁸ naha-yalāo¹⁹ uvayaṃmāṇaṃ niyaga⁴-vayaṃaivayaṃtaṃ picchai sā gāḍḍha-tikkh'-agga-nahaṃ sihaṃ vayaṇa-siri²⁰-pallava²¹-patta-cāru-jijhaṃ. (35.)

4. tao puṇo punna¹-canda-vayaṇā uccāgaya-ṭhāṇa²-laṭṭha-saṇṭhiyaṃ³ pasattha-rūvaṃ supaṭṭhiya³-kaṇagamaya⁴-kumma-sariṣṣa-māṇa-calaṇaṃ accunnaya-pīpa-raiya⁵-maṃsala-unnaṇa-taṇu-taṇba-niddha-nahaṃ kamala-palāsa-sukumāla-kara-carāṇa-komala-var'-aṅgulīṃ kuruvindāvatṭa-vaṭṭaṇupuvva⁶-jaṃghaṃ nigūḍha-jāṇuṇṇa-gaya-vara-kara-sarisa-pīvarorūṇa camikara-raiya³-mehalā-jutta-kappa-vitthinna-soni-cakkaṃ jacc'-amjaṇa-bhamara-jalaya-payara⁷-ujjuya³-sama-saṇhiya³-tanuya⁸-āijja⁹-laḍḍha-sukumāla-mauiya⁸-ramañijja-roma-rāiṇa nābhī-maṇḍala-sundara-visāla-pasattha-jaghaṇaṃ kara-yala-māiia⁸-pasattha-tivaliia⁸-majjhaṃ nāṇā-maṇi-kaṇaga¹⁰-rayaṇa¹⁰-vimala-mahātavañijjaḍḍharaṇa¹¹-bhūsaṇa-virāiia⁸-m-aṅg'-uvamgiṃ¹² hāra-virāyaṃta-kumda-māla¹³-pariṇaddha-jalajalimta¹⁴-thaṇa-juyala⁸.

34. 1) H has always tau. 2) °dau° CEH, °ddan° M. 3) pell° CH, ppill° E. 4) sui H. 5) pi° CH. 6) °ia BEM. 7) viṣiṭṭha added in CH. 8) *kvacit* tuppapushpaggatikkhasiṃga *itī paṭhas* S. 9) sobh. M.

35. 1) āgāraṃ CH, °ataraṃ M. 2) pe° CH. 3) ghaṭṭa E, paṭṭa E. 4) *y* only after ā in BEM. 5) viṣiṭṭha added in HM. S. 6) jacca H. 7) om. E. 8) māiia H. S. 9) sobh° M. 10) tāla B. 11) nill° M, see⁴. 12) mū° H. 13) taḍḍiia CH. 14) pīvarorūṇ CM. 15) °lia B, see⁴. 16) lā° HM. 17) °gār° E. 18) jaṃbhayaṃtaṃ added in CH. 19) °āte CH. 20) siri H. 21) palamba B *kvacit*. S.

36. 1) pu CH. 2) tth CH. 3) see 35⁴. 4) kaṇaga CH. 5) rayaya H, see³. 6) amuiy° M. 7) paṇkar-H. 8) *y* omitted in BEM. 9) āeja H. 10) rayana-kaṇaga CM. 11) °haraṇa CEH. 12) °gaṇ C, birāiyaṃgamamgaṇ H. 13) māla H. 14) jalajalajalimta B, S. *kvacit*. jalajalamta CH.

vimala - kalasaṃ âia¹⁵ - pattiya⁸ - vibhûsiṇa¹⁶ subhaga - jâl' - ujjaleṇa muttâ-kalâveṇaṃ urattha-diṇâra-mâlaya¹⁷ - viraiṇa¹⁸ kamṭha-maṇi-suttaṇa ya kuṇḍala-juyal'³ - ullasaṃta-aṃsôvasatta-sobhaṃta-sappa-bheṇaṃ sobhâ-guṇa-samudaṇaṃ âṇaṇa-kuḍumbieṇaṃ¹⁹ kamalâmalavisâla-ramaṇijja-loyaṇaṃ⁸ kamala-pajjalanta-kara-gahiya³ - mukka-toyaṃ³ lîlâ-vâya-kaya-pakkhaṇaṃ suvisada²⁰ - kasiṇa-ghaṇa-sanha²¹ - lambhaṃta-kesa-batthaṃ pauma-ddaha-kamala-vâsiṇiṃ Sirim bhagavaim²² picchai Himavaṃta-sela-sihare disâ-ga'imḍoru-pîvara-karâbhi-siccamâṇiṃ. (36.)

5. tao puṇo sarasa-kusuma-maṇḍâra-dâma-ramaṇijja-bhûyaṃ¹ caṇpagâsoga-punnâga-nâga-piyaṃgu¹ - sirîsa-muggaraga² - malliyâ³ - jâi-jûhiy'³ - aṃkolla-kojja⁵ - korimṭa - patta⁶ - danaṇaya - navamâlîya⁷ - vaula⁸ - tilaya⁸ - vâsaṃtiya¹ - paum' - uppala - pâḍala⁹ - kuṇḍâimutta - saha-kâra-surabhi-gaṃdhiṃ¹⁰ aṇuvana-maṇohareṇaṃ gaṃdheṇaṃ dasa-disâo¹¹ vi vâsayaṃtaṃ savvôya¹² - surabhi-kusuma-malla-dhavala-vilasaṃta-kamṭa-bahu-vanna-bhatti-cittaṃ chappaya-mahuyari¹ - bhamara-gaṇa-gumagumâyaṃta-nilimṭa¹³ - gumjaṃta - desa-bhâgaṃ dâmaṃ picchai nabh'-aṃgaṇa-talâo¹¹ uvayaṃtaṃ¹⁴. (37.)

6. sasim ca. go-khîra¹ - pheṇa-daga-ṛaya-rayaya-kalasa-paṇḍuraṃ² subhaṃ hiyaya³ - mayaṇa-kamṭaṃ paḍipumaṃ timira-nikara-ghaṇa-guhira⁴ - vitimira-karaṃ paṃâṇa-pakkh' - aṇṭa-râya-lehaṃ kumuya⁵ - vaṇa-vibohagaṃ⁶ nisâ-sobhagaṃ⁷ suparimaṭṭha-dappaṇa-talôvamaṃ haṃsa-paḍu⁸ - vannaṃ joisa-muha-maṇḍagaṃ tama-rîpuṃ⁹ mayaṇa-sarâpûraṃ¹⁰ samudda-daga-pûragaṃ¹⁰ dumaṇaṃ jaṇaṃ dâi³ - vajjiyaṃ¹¹ pâyaehim sosayaṃtaṃ puṇo soma-cârû-rûvaṃ picchai¹³ sâ gagana-maṇḍala-visâla-soma-caṃkaṃmamâṇa-tilagaṃ⁶ rohiṇi-maṇa-hiyaya³ - vallaṇaṃ devî punna-caṃdaṃ samullasaṃtaṃ. (38.)

7. tao puṇo¹ tama-paḍala-paripphudaṃ ceva teyasâ² pajjalanta-rûvaṃ rattâsoga - pagâsa³ - kiṇisuya² - suya⁴ - muha⁵ - gumj'addha-râya-sarisam kamala-vaṇâṇaṃkaraṇaṃ aṃkaṇaṃ joisassa aṃbara-tala-paivaṃ⁶ hima-paḍala-galaggahaṃ gaba⁷ - gaṇoru - nâyagaṃ rattivîṇasaṃ⁸ uday'-atthamaṇesu muhutta-suba-dapsaṇaṃ dunnirikkha⁹ - rûvaṃ ratti-m-uddhaṃta¹⁰ - dappayâra-ppamaddaṇaṃ¹¹ siya¹² - vega-mahaṇaṃ picchai¹³ meru-giri-sayaya-pariyatṭayaṃ¹² visâlaṃ sûraṃ rassi¹⁴ - sahassa-payaliya¹² - ditta-sohaṃ. (39.)

36. 15) aia H. 16) ṇaṃ M, CH add ya. 17) mâlâ EM, mâliyâ H. 18) 'eṇaṃ CEH, 'râ⁹ H. 19) 'ḍaṃ⁹ C. 20) 'dda C, 'ya H. 21) ṇh CM. 22) 'vayaṃ H.

37. 1) see 35¹. 2) muggara CH. 3) see 36⁸. 5) not in C. 6) koram⁹ H. 7) ṇa⁹ CH, see¹. 8) not in B. 9) pâḍ⁹ B. 10) 'aṃ CH. 11) âu H. 12) ooya C, see¹. 13) nilam⁹ C. 14) ov.⁹ B.

38. 1) kkh H. 2) puṃ⁹ CE. 3) see 35⁴. 4) ga⁹ B. 5) 'maya, C, 'muda H. 6) 'yaṃ H. 7) soh⁹ C, after the following compound in E. 8) paṃ⁹ M. 9) *kvacit* tama-rîduṃ S. 10) 'rakaṃ C. 11) parîva⁹ C, see³. 12) pâehim CEH. 13) pe⁹ S.

39. 1) not in B. 2) see 36⁸. 3) pp C. 4) suga EM, see². 5) 'haṃ B. 6) pp CH. 7) not in M. 8) vivâṇasaṃ *kvacit*. S. 9) duni⁹ B. 10) suddhaṃta CEM, *kvacit* S. 11) pa⁹ B. 12) see 35⁴. 13) pe⁹ H. 14) 'ssi H.

8. tao puṇo¹ jacca-kaṇaga-laṭṭhi-paiṭṭhiyaṃ² samûha-nîla-ratta-pîya²-sukkila³-sukumâl'-ullasiya⁴-mora - piecha - kaya - muddhayaṃ dhayaṃ⁵ ahiya²-sassirîyaṃ² phâliya²-saṃkh'⁶-aṃka-kumda-daga-aya-rayaya - kalasa-paṃḍureṇa⁷ matthaya-ttheṇa⁸ siheṇa rāyamāṇeṇa⁹ rāyamāṇaṃ bhittuṃ gagaṇa-tala-maṇḍalaṃ ceva vavasieṇaṃ¹⁰ piechai¹¹ siva-mauya³-māruya³-layāhiya-kampamāṇaṃ aippamāṇaṃ¹² jaṇa-piechanijja¹³-rûvaṃ. (40.)

9. tao puṇo jacca-kameṇ'-ujjalaṇṭa-rûvaṃ nimnala-jala-punnam¹ uttamam dippamāṇa-soham kamala-kalāva²-parirāyamāṇaṃ paḍipunnaya-savva-maṃgala-bheya³-samāgamaṃ pavara-ayaṇa-parāyanta⁴-kamala-tṭhiyaṃ⁵ nayaṇa⁶-bhûsaṇa-karaṇaṃ pabhâsamāṇaṃ savvaova divayaṃtam soma-lacchî-nibhelaṇaṃ⁷ savva-pāva-parivajjiyaṃ⁸ subham bhâsuram siri-varaṃ savvouya⁹-surabhi - kusuma-âsatta¹⁰-malla-dāmaṃ piechai sâ rayaya-punna-kalasaṃ. (41.)

10. tao¹ puṇa² ravi-kirāṇa⁴-taruṇa-bohiya⁵-sahassapatta-sura-bhitarā-piṃjara⁶-jalaṃ jalacara-pahakara-parihatthaga⁷-maccha-paribhujjamāṇa-jala-saṃcayaṃ mahaṇṭam jalaṇṭam iva kamala-kuvalaya - uppala⁸-tāmarasa - puṇḍarîṇu⁹-sappamāṇa - siri-samudaḍeṇaṃ¹⁰ ramaṇijja-rûva-soham¹¹ paṃuiy'¹²-aṇṭa-bhamara-gaṇa-matta-mahuyari¹³-gaṇ'-ukkar'-oliḷijhamāṇa¹⁴-kamalaṃ (240) kāyaṃbaga¹⁵-balāhiya¹⁶-cakka-kalahansa-sârasa-gavviya¹²-saṇṇa¹⁷-gaṇa-mihuna-sevijjamāṇa-saḷilaṃ paumipi-pattovalagga-jala-biṇḍu-nicaya¹⁸-cittaṃ piechai¹⁹ sâ hiya²⁰-nayaṇa-kamṭam paṃpasaraṃ nāma saraṃ sararuhābhiraṃam. (42.)

11. tao puṇo caṇḍa¹-kirāṇa-râsi-sarisa-siri-vaccha-soham caugamaṇa-pavaḍḍhamāṇa²-jala-saṃcayaṃ cavala³-caṃcal'-uccāya-pamāṇa⁴-kallola-lolaṇṭa-toyaṃ⁵ paḍu-pavaṇāhiya-caliya⁶-cavala-pāgaḍa-taraṇga-raṇḡamṭa-bhaṇḡa-khokhubbhamāṇa-sobhaṇṭa-nimmala-ukkaḍa⁷-nmṃi-saha-saṃbaṇḍha-dhāvamaṇṇoniyatta⁸-bhâsuratarābhiraṃam⁹ mahāmagara-maccha-timi-timigila¹⁰-niruddha-tilitiliyābhigāhiya¹¹-kappûra-phēṇa-pasaraṃ mahānaī-turiya¹²-vega-m-âgaya-

40. 1) B adds canda-kirāṇa-râsi-sarisa-siri-vaccha-soham. 2) see 35⁴. 3) °lla CH. 4) see 36⁸. 5) C adds ca. 6) °kha C. 7) °aṃ M. 8) °aṃ B. 9) not in M. 10) vasieṇaṃ BC. 11) pe⁰ C, pa⁰ H. 12) not in H. 13) pe⁰ H.

41. 1) ṃ CH. 2) kalāṇiṇ E, *kvacit* kâla-mayûra (!) kalāva S. *kvacit* paḍibujjhaṇṭa-savva-maṃgalaḷaya-saṃ⁰ S. 3) blea BEM. 4) pasaraṇṭa *kvacit* S. 5) thiṇṇ BCEM. 6) na⁰ H. 7) nih⁰ S. 8) °iaṃ BEM, °jjaṇaṃ C. 9) °oua BEM, ooa C, °aoya H. 10) āṇ⁰ C.

42. 1) not in BCEH. 2) B adds vi; puṇaṇ avi C. 3) taruṇa-ravi-kirāṇa-C. 4) kara M. 5) see 35⁴. 6) °la B. 7) °tṭhaṃ CS. °tṭhaṇṭam. 8) *tathā ca pathanti*: uppalaḍalasukumâlo jassa ghare ullio hattho. S. 9) uru HM. 10) °aehiṇ H. 11) bh HM. 12) no y BCEM. 13) °akari E, °uari BCM. 14) °roval⁰ C, jī EH. 15) °ya M. 16) °ka C. 17) °pi E. 18) mutta CH *kvacit* S. 19) pe⁰ H. 20) hiya BC, hiya EM.

43. 1) B adds kamṭa. 2) ddh B. tṭ M, (*parivariyamāṇa vâ* S). caṅgūṇa-pavaḍḍhamāṇa⁰ *itī pāṭhas* S. 3) cap⁰ M. 4) ppa⁰ EHM. 5) toaṃ BE. 6) °ia BCE. 7) ukkṭṭha B. 8) dhāyamāṇoniyatta B see notes. 9) bhâsurābh⁰ B. 10) °gala CH. 11) tiliābh⁰ B, tilitiliābh⁰ E. 12) ia BE.

bhama - gaṃgâvatta - guppamâṇ' - uccalaṃṭa¹³ - pacconiyatta¹⁴ - bhama-mâṇa-lola - saḷilaṃ picchai khîrôya¹⁵ - sâyaraṃ saraya¹⁶ - rayaṇikara-soma-vayaṇâ. (43.)

12. tao puṇo taruṇa-sûra-maṇḍala-sama-ppabhaṃ dippamâṇa-sohaṃ¹ - uttama - kaṃcaṇa - mahâmaṇi - samûha - pavara - teya² - atṭha-sahassa-dippaṃṭa-naha - ppaivaṃ kaṇaḡa - payara - lambamâṇa - muttâ-samujjalaṃ³ - jalaṃṭa - divva - dâmaṃ ihâmiga - usabha - turaga - nara-magara⁴ - vihaḡa⁵ - vâlaḡa - kimara⁶ - ruru - sarabha - camara - saṃsatta - kuṃ-jara - vaṇalaya - paumalaya - bhatti-cittam gaṃḡdhavvopavajjamâṇa⁷ - saṃ-punna⁸ - ghosaṃ niccaṃ sajala-ghaṇa - viula - jalahara - gaḡḡiya⁹ - saddaṇu-nâṇâ deva - dunduli - mahâraveṇaṃ sayalam avi jiva - loyaṃ¹⁰ - pûra-yaṃṭaṃ kâlâguru - pavara - kuṃdurukka - turukka¹¹ - ḡajjhaṃṭa - dhûva-vâs' - aṇḡa¹² - uttama - maghamaghaṃṭa¹³ - gaṃḡdh' - uddhuyâbhirâmaṃ niccâloyaṃ seyaṃ seya-ppabhaṃ sura - varâbhirâmaṃ picchai¹⁴ - sâ sâovabhogaṃ¹⁵ - vara¹⁶ - vimâṇa - puṃḡdariyaṃ¹⁰. (44.)

13. tao puṇa pulaga-ver' - imdanila - sâsaga - kakkeyaṇa¹ - lohiv' - akkha¹ - maragaya² - pavâla³ - sogamaḡdhiya⁴ - phaliha⁵ - haṃsagabbha - aṃ-jaṇa - caṃḡdappaḡa - vara - rayaṇehiṃ mahi-yala⁶ - paiṭṭhiyaṃ⁴ - gagaṇa-maṃḡḡal' - aṃṭaṃ pabhiâsayamaṃṭaṃ tuṃgaṃ meru - giri - sannikâsaṃ⁷ picchai sâ rayaṇa-nikara⁸ - râsiṃ. (45.)

14. sihiṃ¹ ca. sâ viul' - ujjala-piṃḡgala - mahu-ghaya² - parisiccamâṇa - niddhûma - dhagadhagâiya³ - jalaṃṭa - jâl' - ujjalâbhirâmaṃ taratama-joga⁴ - juttehiṃ⁴ - jâla - payarehiṃ annumannaṃ⁵ - iva aṇuppaṃmaṃ picchai⁶ - jâl' - ujjalaṇaḡa aṇbaraṃ va⁷ - katthai payamaṃṭaṃ aivega⁸ - caṃcalaṃ sihiṃ. (46.)

ime eyârise¹ - subhe some piya¹ - daṃsaṇe surûve² - suviṇe³ - datṭhûṇa⁴ - sayana - majjhe paḡibuddhâ - araviṃḡa - loyaṇâ¹ - harisa-pulaiy' - aṃḡi.

ee cau-dasa⁵ - suviṇe⁶
savvâ⁷ - pâsei titthayara - mâyâ |
jaṃ rayaṇiṃ vakkamaî⁸
kucchiṃsi⁹ - mahâyaśo arihâ¹⁰ || (46^b.)

tae ṇaṃ sâ Tisalâ khattiyâṇi¹ - ime² - eyârûve³ - orâle⁴ - coddasa⁵

43. 13) cch CH, uccalat S. 14) paccovaiyatta (!) C, see¹². 15) °oa BEM. 16) sâraya CH.

44. 1) bh CEH. 2) tea BCE, taiya H. 3) samujjalantaṃ jalaṃṭaṃ iva C. 4) mak° C. 5) °haṃ° B. 6) ṃn BC. 7) gaṇadhavvopajjamâṇa kvacit S. 8) ṃn B. 9) °ia BE. 10) BCE om. y. 11) turakka C. 12) kvacit sârasaṅga S. 13) °iṃṭa B. 14) pe° H. 15) sâto° M, sâvaogabhogaṃ C. 16) not in H.

45. 1) y om. in BE. 2) M adds masâragalla, B i. marg. by 2hd. 3) E adds phalihimda. M phalihâ. 4) ia BCE. 5) EM om. 6) °hi° H, see¹. 7) ṃn B. 8) nig° H.

46. 1) kh H. 2) ggh M. 3) ia BCE. 4) jogehiṃ H. 5) aṇṇamannaṃ CH, annamannaṃ E, annumnaṃ M. 6) pe° H; M adds sâ. 7) not in H. 8) ati° C.

46^b. 1) see 45¹. 2) sa° B. 3) sum° CEH. 4) M om. 5) codd° C, caudd° H. 6) sum° E, mahâsumiṇe CH. 7) savve CH. 8) C om. 9) aṃsi H. 10) arahâ EHM.

47. 1) see 45¹. 2) im' CH, ee cauddasa suviṇe B. 3) eâ EM. 4) u° CHM. 5) cau° BEM.

mahâsumiṇe pāsittā naṃ paḍibuddhā samāñi haṭṭha-tuṭṭha⁶-jāva-haya⁷-hiyaya¹ dhārā-haya-kalaṃbu[puppha]yaṃ⁸ piya samūsaṣiya⁹-roma-kūvā sumiṇ'-oggahaṃ¹⁰ kareī, 2 ttā sayaññijāo abbhutṭheī, 2 ttā pāya-piḍhāo paccoruhai, 2 ttā aturiyam¹¹ acavalam¹² asaṃbhantāe avilaṃbiyāe¹ rāyahaṃsa-sarisīe gaīe¹³ jeṇ'eva sayaññije, jeṇ'eva Siddhatthe khattie¹⁴, teṇ'eva uvāgacchai, 2 ttā Siddhatthaṃ khattiyam¹ tāhiṃ iṭṭhāhiṃ kaṇṭāhiṃ maṇunnāhiṃ¹⁵ maṇāmāhiṃ orālāhiṃ⁴ kallānāhiṃ sivāhiṃ dhannāhiṃ¹⁶ maṃgallāhiṃ sassiriyāhiṃ¹ ¹⁷hiyaya¹⁸ - gamaññijāhiṃ ¹⁹hiyaya¹⁸ - palhāyāññijāhiṃ²⁰ miya²¹-mahura-mañjulāhiṃ girāhiṃ saṃlavamāñi 2 paḍiboheī. (47.)

tāe¹ naṃ sā Tisalā khattiyāñi² Siddhatthenaṃ rannā³ abbhānu-nnāyā⁴ saññāñi nāṇa - maṇi - rayana - bhatti - cittaṃsi bhaddāsaṇaṃsi nīsiyā⁵, 2 ttā⁶ āsatthā viṣatthā suhāsaṇa - vara - gayā Siddhatthaṃ khattiyam² tāhiṃ iṭṭhāhiṃ⁷ jāva saṃlavamāñi 2 evaṃ vayāsi: (48.)

'evaṃ khalu ahaṃ, sāmī! ajja taṃsi tārīsagaṃsi¹ sayaññijaṃsi vaṇṇao² jāva paḍibuddhā, taṃ jāhā: gaya usabha³-gāhā. taṃ eesiṃ⁴, sāmī! orālāṇaṃ⁵ coddasaṇhaṃ⁶ mahāsumiṇāṇaṃ ke, maṇṇe⁷, kallāne phala-vitti-vīseṣe bhavissai?' (49.)

tāe¹ naṃ se Siddhatthe rāyā Tisalāe khattiyāñie² aṃtie³ eyaṃ aṭṭhaṃ soccā⁴ nisamma haṭṭha-tuṭṭha⁵-citta āṇaṃdie piī⁶-maṇe parama-somaṇassie⁷ harisa-vasa-visappamāṇa-hiyāe² dhārā-haya-nīva-surahi⁸-kusuma-caṃcumālāiya⁹-roma-kūve te sumiṇe oḡiṇhai¹⁰, 2 ttā ihaṃ pavisaī¹¹, 2 ttā appaṇo sālāvieṇaṃ mai¹²-puvvaenaṃ¹³ buddhi-vinnāṇenaṃ¹⁴ tesiṃ sumiṇāṇaṃ atth'-oggahaṃ¹⁵ kareī¹⁶, 2 ttā Tisalaṃ khattiyāñiṃ tāhiṃ iṭṭhāhiṃ jāva maṃgallāhiṃ miya²-mahura-sassiriyāhiṃ² vaggūhiṃ¹⁷ saṃlavamāṇe 2 evaṃ vayāsi: (50.)

'orālā¹ naṃ tume, Devāṇuppie! sumiṇā diṭṭhā, ²kallānā naṃ tume, Devāṇuppie! sumiṇā diṭṭhā, evaṃ sivā dhannā maṃgallā sassiriyā³ āroga⁴-tuṭṭhi-dīhā⁵-kallāna-300-maṃgalla-kāragā naṃ tume, Devāṇuppie! sumiṇā diṭṭhā⁶, attha-lābho, Devāṇuppie! bhoga-lābho, Devāṇuppie! putta-lābho, Devāṇuppie! sokkha⁷-lābho, Devāṇuppie! rajja-lābho, Devāṇuppie! evaṃ khalu tumāṃ⁹ Devāṇ-

47. 6) not in ACH. 7) not in BCH. 8) kayamba EHM, kalamba BC, pupphagaṃ BCEHM. 9) ^uss CEHM, see¹. 10) u^o EHM. 11) ṇi ACH, see¹. 12) ṇi C. 13) gaīe E. 14) ite A. 15) ṇi H. 16) ṇi A, S. 17) not in A. 18) hiaya BEM. 19) AE om. 20) in CH before¹⁸. 21) miu CH, see¹.

48. 1) tate AE. 2) see 45¹. 3) ṇi H. 4) ṇi CM, ṇi H. 5) ^uai B, ^uyai CHM, ^uai E. 6) not in E, nisiṭṭā A, nisiṭṭā H. 7) H adds piyāhiṃ.

49. 1) ^uyaṃsi. 2) ṇi BEM, not in CH, they add sutta. 3) vasaha CM, om. B. 4) tesiṃ H. 5) u HM. 6) cau BEM, nh M. 7) ṇi BM.

50. 1) tate H. 2) see 45¹. 3) ^uaṃti C. 4) su^o EM. 5) down to hiyāe excl. om. in M, indicated by jāva. 6) piṭi AC. 7) ^uite A. 8) ^ubhi A. 9) iya C, see². 10) u^o HM, nh BEM, ^uati M. 11) aṇṇa^o CEHM, S. 12) mati A. 13) ^uatenāṃ A. 14) ṇi A. 15) u^o BEHM. 16) ^ueti C. 17) vaggūhiṃ H.

51. 1) u CHM. 2) A omits the following passage. BC: kallānā naṃ tu^o. 3) ^uiā BE, ^uiā H. 4) ^uru^o E. 5) āo EH, āoya M. 6) tuṃ add. in E. 7) su^o BCEHM. 8) not in AB. 9) tume CHM.

uppie¹⁰! navaṇḥam¹¹ māsāṇam bahu-paḍipunnāṇam addh'-atṭha-
māṇam rāṇḍiyāṇam¹² viikkamptāṇam¹³ amhaṇ kula-keum¹⁴ amhaṇ
kula-dīvaṇ kula-pavvayaṇ kula-vaḍimsayaṇ kula-tilayaṇ kula-kitti-
karaṇ¹⁵ kula-diṇakaraṇ¹⁶ kula-ādhāraṇ¹⁷ ¹⁸kula-naṇḍi-karaṇ ¹⁸kula-
jasa-karaṇ ¹⁸kula-pāyavaṇ kula-vivaddhaṇa-karaṇ sukumāla-pāṇi-
pāyaṇ alīṇa-sampunṇa¹⁹-pame'-inḍiya¹²-sarīraṇ lakkhaṇa-vaṇṇaṇa-
guṇovaveyaṇ¹² māṇ'-ummāṇa-ppamāṇa²⁰-paḍipunna²¹-sujāya-savv'-
aṇga-sundar'-aṇgaṇ sasi-somākāraṇ kamtaṇ piya-damasaṇam²²
surūvaṇ⁸ dārayaṇ payāhisi. (51.) se vi ya¹ ṇaṇ dārae ummukka-
bāla-bhāve vinnāya²-pariṇaya-mitte³ jovvaṇagam⁴ aṇuppatte sūre vīre
vikkaṇte⁵ vitthinna⁶-viula⁷-bala-vāhaṇe rajja-va⁸ rāyā bhavissai⁹. (52.)
taṇ orālā¹ ṇaṇ tune *jāva* doccaṇ² pi taccāṇ pi aṇuvūhai³. tate⁴
ṇaṇ sā Tisalā khattiyāṇi⁵ Siddhatthassa ranno aṇṭie eyaṇ⁵ atṭhaṇ
soccā⁶ nisamma haṭṭha-tuṭṭha⁷ *jāva* haya-hiyayā⁵ kara-yala⁸-pari-
ggahiyaṇ⁴ dasa-nahaṇ⁹ matthae aṇṇajalīṇ kaṭṭu evaṇ vayāsi: (53.)

'evam eyaṇ¹, sāmī²! avitaham eyaṇ¹, sāmī! asaṇḍiṭṭham eyaṇ¹,
sāmī! icchiyaṇ¹ eyaṇ¹, sāmī³! paḍiechiyaṇ¹ eyaṇ¹, sāmī³! icchiya¹-
paḍiechiyaṇ¹ eyaṇ¹, sāmī³! sacceṇaṇ esaṇ⁴ atṭhe se, jah' etaṇ⁵
tubbhe vadaha⁶ tti kaṭṭu te sumiṇe sammāṇ paḍiechai. 2 ttā
Siddhatthenaṇ rannā abbhāṇunnāyā samāṇi nāṇa-maṇi-ramaṇa-bhatti-
cittāo bhaddāsaṇāo⁷ abbhuṭṭhe¹ 2 ttā aturiyaṇ acavalam⁴ asaṇbhaṇ-
tāe avilambiyāe rāyahamsa-sarisiṇe gaṭe⁸, jeṇ'eva sae sayañijje, teṇ'-
eva nvāgacchai, 2 ttā⁹ evaṇ¹⁰ vayāsi¹¹: (54.)

'mā me te¹ uttamā pahāṇā maṇigallā sumiṇā annehim² pāva-
sumiṇehim paḍihammissamti' tti³ kaṭṭu devaya-gurujāṇa-saṇba-
ddhāhim⁴ pasatthāhim maṇigallāhim dhammiyāhim laṭṭhāhim kaḥāhim
sumiṇa-jāgariyaṇ paḍijāgaramāṇi 2 viharai. (55.)

tate¹ ṇaṇ Siddhatthe khattie paccūsa-kāla-samayamsi koḍuṇ-
biya²-purise saddāvei, 2 ttā evaṇ vayāsi: (56.) 'khippām eva bho,
Devānuppiyā! aṇṇa savisesaṇ bāhiriyaṇ¹ uvatṭhāṇa-sālaṇ gaṇḍhō-
daya²-sittāṇ suiya⁸-saṇmajjiṇvalittāṇ⁴ sugaṇḍha-para-paṇca-vanna⁵-
pupphovayāra-kaliyaṇ kālāguru⁶-pavara-kumḍurukka-turukka-ḍa-

51. 10) sumiṇā diṭṭhā add. in H. 11) ṇa A, nh M. 12) see 45¹.
13) viti⁹ A. 14) heuṇ *pāṭhāntara* S. 15) kula-vitti-karaṇ CEHM, *kvadd
opi dṛiṇyate* S. 16) ⁹yaraṇ EHM. 17) ⁹lādho BE, ⁹āho CH. 18) not in
AB. 19) nn BHM, paḍip⁹ H. 20) pa E. 21) ṇṇ A. 22) piyaṇ sudamsaṇam
AB, see¹².

52. 1) a BE. 2) ṇṇ AH. 3) ma⁹ A. 4) ju⁹ BEM. 5) vii⁹ M. 6) ṇṇ A.
7) vipula BEM. 8) vatī A. 9) ⁹ai HM.

53. 1) u HM. 2) du⁹ BEM. 3) aṇub⁹ H. 4) tae BEM. 5) see 45¹.
6) su⁹ BEM. 7) ⁹tṭhā AB. 8) ⁹talāṇ A. 9) ⁹ṇa⁹ A.

54. 1) see 45¹. 2) M adds taham eyaṇ sāmī. 3) om. in C. 4) ⁹aṇ A.
esa B. 5) eyaṇ BCHM, see¹. 6) vay⁹ BEM. 7) ⁹āto CH. 8) gaṭie A. 9) CH
add sayañijjaṇ durūhai, 2 ttā. 10) not in A. 11) not in AB.

55. 1) om. BC. 2) ṇṇ A. 3) tī A, om. in B. 4) ⁹paṇḍh⁹ C.

56. 1) tae BCEM. 2) ⁹ia BE.

57. 1) see 45¹. 2) ⁹ga M. 3) suia CM, not in AH. 4) in HM, ito A.
5) ṇṇ A. 6) ⁹garu A.

jñhanta-dhûva-maghamaghamanta-gaṇḍhi'-uddhuyābhiraṇaṇ¹ sugaṇ-
dha-vaṇa-gaṇḍhiyaṇ¹ gaṇḍhavaṇṭṭi-bhūyaṇ¹ kareha kāraveha, karittā
ya⁷ kāravittā⁸ ya⁷ sīhāsaṇaṇ rayāveha, 2 tta mam⁹ eyam¹⁰ āṇattiyaṇ
khippāṇ¹¹ eva¹¹ paccappaṇaṇa. (57.)

tate¹ naṇ te koḍumbiya²-purisā Siddhatthenaṇ ranaṇ evaṇ
vuttā samāyā haṭṭha³-tuṭṭha⁴ jāva haya-hiyayā² karayala jāva kaṭṭu:
'evaṇ sāmi' tti āṇae viṇaṇaṇ vayanāṇ paḍisaṇaṇti⁵, 2 tta Siddha-
tthassa khattiyassa² aṇṭiā⁶ paḍinikkhamānti, 2 tta jeṇ' eva bāhiraṇ
uvaṭṭhāṇa-sālā, teṇ' eva uvāgacchānti, 2 tta khippāṇ eva savisesaṇ
bāhiraṇ² uvaṭṭhāṇa-sālāṇ gaṇḍhodaya⁷-sittaṇ su⁸ jāva sīhāsaṇaṇ
rayāviṇṭi⁹, 2 tta jeṇ' eva Siddhatthe khattie¹⁰, teṇ' eva uvāgacchānti,
2 tta karayala-pariggahaṇaṇ² dasa-nahaṇ¹¹ sirasā vattaṇ aṇjalāṇ
kaṭṭu Siddhatthassa khattiyassa² tam āṇattiyaṇ² paccappaṇaṇti. (58.)

tate¹ naṇ Siddhatthe khattie kallaṇ pāu-ppabhāyāe rayāṇe
phull'-uppala-kamala-komaḷ'-ummiḷliyaṇmi² aha³-paṇḍure pabhāe⁴
rattāsoga⁵-ppagāsa⁶-kipsuya⁷-suya⁷-muha-guṇṇ'addha-rāga-sarise⁸
(bandhujivaga-pārāvaṇa⁹-calaṇa-nayaṇ¹⁰-parahuya¹¹-suratta-lo-
yaṇ¹²-jāsuyaṇ¹³-kusuma-rāsi-hiṇḍulaya¹⁴-niyārāreya¹⁵-rehaṇṭa-
sarise¹⁶)¹⁷ kamalāyara-saṇḍa-bohae uṭṭhiyaṇmi⁷ sūre saḥassa-rassaṇmi
dīṇayare teyasā jalāṇte (abakkameṇa¹⁸ uie¹⁸ divāyare¹⁸ tassa ya
kara-paharāparaddhaṇmi aṇḍhayaṇe bālāyava-kumkumeṇaṇ khaciya
vva jīva-loe)¹⁹ sayaññiā²⁰ abbhutṭhe, (59.) 2 tta¹ pāya-pīḍhāo
paccoruhai, 2 tta jeṇ' eva aṭṭaṇa-sālā, teṇ' eva uvāgacchai, 2 tta
aṭṭaṇa-sālāṇ aṇṇaṇvissai, 2 tta aṇega-vāyāṇa-jogga²-vaggāṇa-vāma-
ddaṇa-malla-juddha-karaṇehiṇ saṇṭe³ parissaṇṭe saya-pāga-saḥassa-
pāgehiṇ sugaṇḍha⁴-tilla⁵-m-āiehiṇ⁶ pīṇaṇñijehiṇ⁷ dīvaṇñijehiṇ⁸
mayaññijehiṇ⁹ viṇṇaṇñijehiṇ¹⁰ dappaṇñijehiṇ¹⁰ savv'-iṇḍiya¹¹-
gāya-palbāyaṇñijehiṇ¹² abbhāṇḍie¹³ tilla¹⁴-cammaṇsi¹⁵ niṇṇehiṇ¹⁶
paḍipunna¹⁷-pāṇi-pāya-sukumāla-komala³-talehiṇ purisehiṇ¹⁸
abbhaṇḍaṇa¹³-parimaddaṇ'-uvvalaṇa-karaṇa-guṇa-nimmaiehiṇ chee-
hiṇ¹⁹ dakkhehiṇ paṭṭhehiṇ kusalehiṇ meḥāvīhiṇ jīya¹¹-pari-
ssamehiṇ²⁰ aṭṭhi²¹-suhāe maṇsa-suhāe tayā-suhāe roma-suhāe

57. 7) not in H. 8) °ve° A. 9) mama EM. 10) eam E. 11) not in ABM.

58. 1) tae BEM. 2) see 45¹. 3) °tṭhā AB. 4) not in AB. 5) su° E. °ṇṭi A. 6) °iāo A, °iāto CH. 7) °ya EM. 8) suci A, suia EM. 9) °aṇṭi E, °itti H. 10) °ite A. 11) not in AB.

59. 1) tae BEM. 2) °iḷi° HM, °ia° BE. 3) ahā CEM. 4) paḷ° H. 5) °ya H. 6) °se B. 7) see 45¹. 8) not in BEM, S *kvacit*. 9) °aya CHM, S. 10) H om. 11) °ua BCEM. 12) loā° BEM. 13) °ua° BCEM, °ūṇa H. 14) °haya S, °hva B. 15) °āti° HS, °ga EM. 16) sassirīe H. 17) not in A, *kvacit* S; in CH this compound and 19 after bohae. 18) not in BEM. 19) not in A. 20) °iāto H.

60. 1) sayaññiāo abbhutṭhittā M. 2) joga BCE, joggaṇa M. 3) not in AB. 4) °dhi A. 5) tillaga A, tolla C. 6) āi° BC. 7) AB add jñṇṇaṇñijehiṇ. 8) AB add dappaṇñijehiṇ. 9) mayaññi° BCHM. 10) not in A. 11) °ia BE. 12) paḷ° E, add abbhāṇḍehiṇ. 13) abbhī° A. 14) te° A. 15) °ṇṇi M. 16) not in AB, niṇṇa-sippovagaehiṇ *kvacit* S. 17) ṇṇ A. 18) not in M. 19) chaṇḍehiṇ A. 20) M adds purisehiṇ. 21) (th A.

cauvvihâe²² suha-parikammañâe²³ samvâhañâe²⁴ samvâhie²⁴ samâñe
 avagaya²⁵-parissame aṭṭaṇa-sûlâo paḍinikkhamai, (60.) 2ttâ jen'eva
 majjaṇa-ghare, teñ'eva uvâgacchhai, 2ttâ majjaṇa-gharaṇa añupavisai,
 2ttâ¹ sa-mutta²-jâlâkulâbhirâme³ vicitta-mañi-ramaṇa-kotṭima⁴ - tale
 ramañijje nhâṇa⁵ - maṇḍavampi nâṇa - mañi - rayana - bhatti - cittampi
 nhâṇa⁶-piḍhampi suha-nisanne⁷ pupphodaehi ya⁸ gaṇḍhodaehi ya⁸
 usiṇodaehi⁹ ya¹⁰ suddhodaehi ya⁸ kallâṇa-karaṇa¹¹-pavara-majjaṇa-
 vihie¹² majjhe tattha¹³ koya⁸-saeñhi¹⁴ babu-vihehiṇ kallâṇaga-
 pavara-majjaṇaṇvasâṇe pambala-sukumâla - gaṇḍha - kâsâiya¹⁵ - lûhiy'⁸-
 aṇge¹⁶ ahaya¹⁷ - sumah'aggha - dûsa - rayana - susampvude¹⁸ sarasa-
 surabhi¹⁹ - gosisa - capḍaṇṇulitta - gatte sui - mâlâ - vanna⁷-vilevaṇe
 âviddha-mañi-suvanne⁷ kappiya⁸ - bâr' - addhahâra - tisaraya - pâḷamba-
 palambamâṇe²⁰ kaḍi - suttaya²¹ - kaya²² - sobhe²³ piṇiddha²⁴ - geviṇṇe
 aṇḍulijjaga-laliya⁸ - kayâbharane vara²⁵ - kaḍaga - tuḍiya⁸ - thambhiya-
 bhue²⁶ ahiya⁸-rûva-sassirîe kuṇḍala-njoviyâṇa²⁷ mauḍa-ditta-sirae
 hâr'-otthaya²⁸-sukaya-raiya⁸-vacche²⁹ muddiyâ⁸-piṇḡal' - aṇḍulie³⁰
 pâḷamba - palambamâṇa³¹ - sukaya - paḍa - uttarijje nâṇâ-mañi-kaṇaga-
 rayana-vimala-mah'arîha-niṇḍoviya⁸-nisimisiṇṇa³²-viraiya⁸-susiliṭṭha-
 visiṭṭha-naddha⁴⁷-âviddha-vîra - valae; kiṇi bahunâ: kappa-rukhae³³
 ceva³⁴ alaṇkiya³⁵-vibhûsie³⁶ nar'inde sa-korimṭa - malla - dâmenam
 chattenam dharijjaṇaṇam seya⁸-vara-câmarâhiṇ uddhuvvamâñhiṇ
 maṇḡala - jaya - sadda - kayâloe aṇega - gaṇanâyaga³⁷ - daṇḍanâyaga-
 râ'-isara-talavara-mâḍaṇbiya⁸-koḍumbiya⁸-maṇṭi-mahâmaṇṭi-gaṇaga-
 doṇariya⁸-amacca-ceḍa - piḍhamadda³⁸-nagara - nigama - siṭṭhi³⁹ - seṇâvai
 satthavâha-dûya⁸-saṇḍhipâla⁴⁰ saddhiṇ samparivude dhavala-mahâ-
 meha⁴¹-niggaē iva gaha-gaṇa-dippaṇṭa-rikkha-târâ-gaṇâṇa majjhe⁴²
 sasi vva piya⁸-daṇsaṇe nara-vai⁴³ nar'inde nara-vasahe nara-siṇe
 abbhahiya⁴⁴-râya-teya⁴⁴-lacchiē dippamâṇe majjaṇa-gharâo⁴⁵ paḍini-
 kkhama⁴⁶, (61.) 2ttâ jen'eva bâhiriyâ¹ uvaṭṭhâṇa-sûlâ, teñ'eva uvâ-
 gacchhai, 2ttâ sîhâsaṇampi puratthâbhimuḡhe nisiyati², (62.) 2ttâ

60. 22) ⁹âte A. 23) kk C, pareyammanâe A. 24) ⁹bâh⁹ HM. 25) S. adds kheyā *kvacit*.

61. 1) S samanta-jâlâbhirâme *kvacit*. 2) muttā M. 3) ⁹jâlakalâvâ-
 bhirâme A. 4) ku⁹ EHM. 5) ṇh AB. 6) ṇh A. 7) ṇh A. 8) see 45¹.
 9) not in BH, uñho⁹ M, uñho C placed before kallâṇa. 10) see⁸ EM add
 subhodaehi a. 11) kara A. 12) ⁹hie E. 13) not in A. 14) satehiṇ II.
 15) ⁹ia EM, kâsâti A, kâsâbhi B, kasâhiya II. 16) S *kvacit* nâsâ-nisâsa-vâya-
 vujjhai(?) - cakkhu-hara-vaṇṇa - pharisa - jutta - haya-lâlâ - pelavâirega - dhavala - kaṇaga-
 klaci⁹ - aṇṭa - kaṇṇa - dûsa - rayana - susampvue. 17) ⁹aṇi A. 18) ⁹bue AH.
 19) ⁹hi CEHL. 20) ⁹na EHM. 21) sutta CEHM. 22) sukaya CEHM. 23) ⁹he
 EHM. 24) ⁹pa⁹ C, S *kvacit* piṇaddha-geviṇṇa-gaṇḍulijjaga-laliy'-aṇḡaya-laliya-
 kayâbharane. 25) nâṇâ-mañi-kaṇaga-rayana-vara CH. 26) bhute A, bhuve II.
 27) ⁹otit⁹ II, ⁹oi⁹ E, see⁸. 28) u⁹ BM, a⁹ E. 29) ⁹echa A. 30) ⁹ie A. 31) ⁹na
 A. 32) misamisamṭa II. 33) ⁹au C, ⁹ae M. 34) viva BEM. 35) ⁹ia E, ie B.
 36) bhûsite A. 37) ṇṇâ⁹ A. 38) ⁹ai E. 39) se⁹ A. 40) ⁹vâla M. 41) ⁹gha
 B. 42) majje A, (âdyah!) 43) down to dippamâṇe not in AH. 44) no y in
 E. 45) ⁹au EHM. 46) ⁹ati A.

62. 1) ⁹ia BE. 2) nisiāi BE.

appaṇo uttara-puratthime diṣi-bhāe aṭṭha bhaddāsanaṃ seya¹-
vattha-paccutthuyāṃ² siddh'atthaya³ kaya-maṃgalavayārāṃ rayāveti⁴,
2ttā appaṇo a-dūra-sāmaṃte nāṇa-maṇi-rayana-maṇḍiyaṃ⁵ abhiya⁶-
pecchaṃijjaṃ⁶ mah'aggha-vara-paṭṭaṇ'uggayaṃ saṇha⁷-paṭṭa-bhatti-
saya⁸-citta-tāṇaṃ⁹ ihāmiya⁵-usabha¹⁰-turaya¹¹-nara-magara-vihaga-
vāḷaga¹²-kiṇnara¹³-ruru-sarabha-camara-kumjara-vaṇalaya¹⁴-pauma-
laya¹⁴-bhatti-cittaṃ abbhūṃtariyaṃ¹⁵ jvaṇiyaṃ⁵ aṃchāvei, 2ttā nāṇa-
maṇi-rayana bhatti-cittaṃ attharaya¹⁶-miu-masūrag'-otthayaṃ¹⁷ seya¹-
vattha-paccutthuyaṃ¹⁸ sunauyaṃ¹⁹ aṃga-suha-pharisagaṃ²⁰ visi-
tṭhaṃ Tisalāe khattiyāṇe⁵ bhaddāsanaṃ rayāvei²¹, 2ttā koḍuṃ-
biya⁵-purise saddāvei, 2ttā evaṃ vayāsi: (63.) 'khippāṃ eva, bho
Devāṇuppiyā¹! aṭṭh'aṃga²-mahānimitta-sutt'-attha-dhārae³ viviha-
sattha⁴-kusale suvaṇa⁵-lakkhaṇa-pāḍhae saddāveha⁶. tate⁷ ṇaṃ te
koḍuṃbiya⁸-purisā Siddhattheṇaṃ rannā evaṃ vuttā samāṇā haṭṭha⁹-
tuṭṭha¹⁰ *jāva* haya¹¹-hiyayā⁸ karayala *jāva* paḍisunāṃti¹², (64.)
2ttā Siddhatthassa khattiyassa¹ aṇṭiāo² paḍinikkhamāṃti, 2ttā
Kumḍapurāṇ³ nagaraṃ⁴ majjhaṃ majjheṇaṃ, jeṇ'eva suvaṇa⁵-
lakkhaṇa-pāḍhagāṇaṃ gehāṃ, teṇ'eva uvāgacchāṃti, 2ttā suvaṇa⁶-
lakkhaṇa-pāḍhae saddāvimiṭṭi⁷. (65.) tae¹ ṇaṃ te suvaṇa-lakkhaṇa-
pāḍhagā² Siddhatthassa khattiyassa³ koḍuṃbiya³-purisehiṇṇ saddāvīyā³
samāṇā haṭṭha-tuṭṭha⁴ *jāva* haya-hiyayā³ ṇhāyā⁵ kaya-bali⁶-kaṃmā
kaya-kouya⁷-maṃgala-pāyacchittā suddha-ppavesāṇṇ⁸ maṃgallāṇṇ
vatthāṇṇ pavarāṇṇ⁹ parihiyā³ appa-mah'agghābharāṇṇāṇṇkiya³-sarirā
siddh'atthaya-hariyāliyā¹⁰-kaya-maṃgala-muddhāṇā saehiṇṇ 2 gehe-
hiṇṇto miggacchāṃti, 2ttā khattiya³-Kumḍaggāmaṇ nagaraṃ majjhaṃ
majjheṇaṃ, jeṇ'eva Siddhatthassa ramo¹¹ bhavaṇa-vara-vaḍḍisaga-
paḍiduvāre, teṇ'eva uvāgacchāṃti, (66.) 2ttā¹ bhavaṇa-vara-vaḍḍi-
saga-paḍiduvāre egao² milāṃti, jeṇ'eva bahiriyā³ uvatṭhāna-sālā,
jeṇ'eva Siddhatthe khattie, teṇ'eva uvāgacchāṃti¹, karayala-pari-
ggahiyaṃ⁵ *jāva* kaṭṭu Siddhatthaṃ khattiyaṃ³ jaṇaṃ vijaṇaṃ
vaddhāveṃti⁶. (67.) tae¹ ṇaṃ te suvaṇa²-lakkhaṇa-pāḍhagā Siddha-

63. 1) sea E. 2) ⁰cca⁰ A, ⁰ttha⁰ CHM, see⁵. 3) ⁰ga HC. 4) ⁰ei BEM.
5) see 45¹. 6) pi⁰ BCE, *kvacit* a⁰-p⁰-rūvaṃ S. 7) nh H. 8) sata A, B om.
9) māṇaṃ A, cittaṇaṃ C, *kvacit* saya-samuvaciya-māṇaṃ, *kvacit* saṇha-baha-
bhatti-saya-citta-tāṇaṃ S. ⁰muvaciamāṇaṃ B. 10) ⁰ha C. 11) ⁰ga CHM.
12) bā⁰ EH. 13) nn H, ṇṇn C. 14) ⁰lata A. 15) ⁰araṇ B, ⁰iāṇ E.
16) atthuriya A. 17) n⁰ BE, otthū⁰ C. 18) see⁵, ⁰ttha⁰ ACM. 19) ⁰ua BEM,
sa⁰ B. 20) ⁰risaṇ B, ⁰saṇḍaṇ A. 21) ⁰eti A.

64. 1) ⁰iā E. 2) A adds maṃgala. 3) pārāe AH, C adds pārāe
pāḍhae. 4) suttattha B. 5) sum⁰ C. 6) ⁰viha M. 7) tae B. 8) ⁰iā⁰ BE. 9) ⁰ā
AB. 10) not in AB. 11) not in M. 12) ⁰iṇṭi A, ⁰eṇṭi M.

65. 1) ⁰iā⁰ BE. 2) ⁰iya⁰ CHM. 3) khattiyakumḍagāmaṇ H, kumḍaggāmaṇ
M. 4) nay⁰ C. 5) sum⁰ ACEH. 6) sum⁰ BCH. 7) ⁰eṇṭi H, ⁰eti C.

66. 1) tate A. 2) ⁰yā A. 3) see 45¹. 4) ⁰ā ABE. 5) nh EH. 6) valī
A. 7) kou B, koua E, koṇya A. 8) or suddh'appa-vesāṇṇ, suddhappā⁰ E.
9) barāṇṇ H. 10) see², ⁰iya⁰ A. 11) ṇṇ CH.

67. 1) not in C. 2) egayao AH. 3) not in BE. 4) ⁰āi CH. 5) not in
EH, ⁰iāṇ B. 6) ⁰iṇṭi M, ⁰aṇṭi B.

68. 1) tate A. 2) sum⁰ ABE.

tthenaṃ rannâ vaṇḍiya³-pûiya⁴-sakkâriya-sammâṇiyâ³ samâṇâ⁴ patt'eyam³ 2 puvva-matthesu⁵ bhaddâsaṇesu nisīyanti⁶. (68.) tae¹ ṇaṃ Siddhatthe khattie Tisalaṃ khattiyāṇi² javāṇi²-amṭariyaṃ² tḥavei³, 2 ttā puppha-phala-paḍipunna-hatthe pareṇaṃ⁴ viṇaṇaṃ⁴ te sumiṇa⁵-lakkhaṇa-pāḍhae evaṃ vayāsī: (69.) 'evaṃ khalu Devāṇuppiyâ¹! aṇṇa Tisalaṃ khattiyāṇi¹ tampi tārisagaṃsi² jâva sutta³-jâgarâ¹ ohīramāṇi⁵ 2 ime⁶ eyârûve¹ orāle⁵ coddasa⁷ mahāsumiṇe pāsittā ṇaṃ paḍibuddhā. (70.) taṃ jahā: gaya-usabha¹-gâhâ. (71.) taṃ tesiṃ¹ coddasaṇhaṃ² mahāsumiṇāṇaṃ, Devāṇuppiyâ³! orālāṇaṃ⁴ ke, maṇṇe⁵, kallāṇe phala-vitti-visese bhavissai?' tae⁶ ṇaṃ te sumiṇa⁷-lakkhaṇa-pāḍhagā Siddhatthassa khattiyassa³ eyaṃ³ atṭhaṃ soccā⁸ nisaṇṇa haṭṭha-tuṭṭha⁹ jâva haya-hiyayâ³ te sumiṇe⁷ oḡiṇhaṃti¹⁰, 2 ttā ihaṃ¹¹ aṇṇapavisanti¹², 2 ttā aṇṇamaṇṇeṇaṃ¹³ saddhiṃ saṃplāvanti¹⁴, (72.) 2 ttā tesiṃ sumiṇāṇaṃ laddhī¹-atṭhā gahiy²-atṭhā pucchiy²-atṭhā viṇicchiy²-atṭhā abhigay³-atṭhā Siddhatthassa ranṇa⁴ purao⁵ sumiṇa-satthāṇi uccāremāṇā 2 Siddhatthaṃ khattiyaṃ² evaṃ vayāsī: (73.) 'evaṃ khalu Devāṇuppiyâ¹! amhaṃ² suviṇa³-satthe⁴ bāyālisaṃ sumiṇā⁵, tisaṃ mahāsumiṇā, bāvattariṃ⁶ savva-sumiṇā diṭṭhā; tattha ṇaṃ Devāṇuppiyâ⁷! arahanta-māyaro vā cakkavatti-māyaro vā arahantaṃsi vā cakkaharaṃsi vā **800** gabbhaṃ vakkamaṇaṃsi⁸ eesiṃ⁹ tīsāe mahāsumiṇāṇaṃ ime¹⁰ cauddasa mahāsumiṇe pāsittā ṇaṃ paḍibujjhaṃti; (74.) taṃ jahā: gaya¹-gâhâ. (75.) vāsudevaṃsi gabbhaṃ vakkamaṇaṃsi¹ eesiṃ² cauddasaṇhaṃ³ mahāsumiṇāṇaṃ annayare⁴ satta mahāsumiṇe pāsittā ṇaṃ paḍibujjhaṃti. (76.) baladeva-māyaro vā baladevaṃsi gabbhaṃ vakkamaṇaṃsi eesiṃ¹ coddasaṇhaṃ² mahāsumiṇāṇaṃ annayare³ cattāri mahāsumiṇe pāsittā ṇaṃ paḍibujjhaṃti. (77.) maṇḍaliya¹-māyaro vā maṇḍaliyaṃsi¹ gabbhaṃ vakkante² samāṇe² eesiṃ³

68. 3) see 45¹. 4) not in B, tāhiṃ iṭṭhāhiṃ vaggūhiṃ uvaggahiyā samāṇā CH. 5) ṇṇ A, ṇ H. 6) see³, nisi⁰ C.

69. 1) tate AC. 2) see 45¹. 3) tḥā⁰ CM. 4) ṇa M. 5) suv⁰ M, (com. sum⁰).

70. 1) see 45¹. 2) C adds sayañjjaṃsi. 3) not in EH. 4) not in E. 5) u⁰ CHM. 6) im¹ H. 7) cau BEM.

71. 1) ṇa EM, va⁰ M, not in BH.

72. 1) eesiṃ CEHM. 2) cau⁰ BEM, ṇṇ H. 3) see 45¹. 4) u⁰ CHM. 5) ṇṇ HM. 6) tate AC. 7) suv⁰ M. 8) su⁰ EM. 9) ṇṭhā ABH. 10) u⁰ EM. 11) ihiṃ E. 12) pavi⁰ ABE. 13) ṇṇ CEHM. 14) ṇṇti CH, ṇṇti E, saṃplāṇti M, S *krucit*.

73. 1) lahiy¹ A. 2) see 45¹. 3) ahi⁰ CEMH, S. 4) ṇa A, ṇṇ CH. 5) purato H.

74. 1) ṇa BE, ṇe CH. 2) amhaṇaṃ C. 3) sum⁰ BEM. 4) ṇaṇṇ H. 5) suv⁰ M. 6) bāh⁰ A. 7) ṇa BE. 8) vakkamaṇaṃsi BH. 9) H om. 10) C om.

75. 1) CM add vasaha.

76. 1) vakkamaṇaṃsi H. 2) tesiṃ H. 3) co⁰ C, ṇṇ E. 4) ṇṇ A.

77. 1) etesiṃ C. 2) cau⁰ BM, ṇṇ CM. 3) ṇṇ A.

78. 1) ṇa BE. 2) vakkamaṇaṃsi CM. 3) etesiṃ H.

cauddasaṇḥam⁴ mahāsuniṇāṇaṃ annayaraṃ mahāsuniṇaṃ egam⁵ pā-sittāṇaṃ paḍibujjhaṇṭi. (78.) ime 'yāṇiṃ¹ Devāṇuppiyā²! Tisalāe kha-ttiyāṇie² cauddasa³ mahāsuniṇā diṭṭhā; taṃ orālā⁴ ṇaṃ Devāṇuppiyā²! Tisalāe khattiyāṇie² sumiṇā diṭṭhā *jāva*⁵ maṇḍalla⁶-kāragā ṇaṃ. Devā-ṇuppiyā²! Tisalāe khattiyāṇie sumiṇā diṭṭhā; taṃ jahā⁷: attha-lābho, Devāṇuppiyā⁸! bhoga-lābho, Devāṇuppiyā⁸! putta-lābho, Devāṇuppiyā⁸! sukkha-lābho⁸ Devāṇuppiyā⁸! rajja-lābho, Devāṇuppiyā⁸! evaṃ khalu, Devāṇuppiyā²! Tisalā khattiyāṇi² navaṇḥam¹⁰ māsāṇaṃ bahu-paḍi-puṇṇāṇaṃ¹¹ addh'-aṭṭhamāṇaṃ rāṇḍiyāṇaṃ viikkantāṇaṃ¹² tu-mhaṃ¹³ kula-keuṃ¹⁴ kula-dīvaṃ kula-pavvayaṃ kula-vaḍḍisaṃ¹⁵ kula-tilayaṃ¹⁶ kula-kitti-karaṃ¹⁷ kula-dīṇayaraṃ kula-ādhāraṃ¹⁹ kula-naṃdi-karaṃ kula-jasa-karaṃ kula-pāyayaṃ kula²⁰-vivaddhaṇa-karaṃ sukumāla-pāṇi-pāyaṃ ahīṇa-paḍipunna-paṃc'-inḍiya²-sarīraṃ lakkhaṇa-vaṇjaṇa-guṇoveyaṃ²¹ māṇ'-ummāṇa-ppamāṇa-paḍipunna-sujāya-savv'-aṃga-suṇḍar'-aṃgaṃ sasi-somaḥkāraṃ²² kaṇṭhaṃ piya-dapsaṇaṃ surūvaṃ dārayaṃ payāhiti²³. (79.) se vi ya¹ ṇaṃ dārae vinnāya²-pariṇaya-mitte ummukka-bāla-bhāve jovvaṇagaṃ³ aṇuppatte sūre vīre vikkante⁴ vitthiṇṇa⁵-bala-vāhaṇe cāuraṃta-cakkavaṭṭi rajja-vatī⁶ rāyā bhavissai. Jiṇe vā telokka⁷-nāyage⁸ dhamma-vara-cāuraṃta⁹-cakkavaṭṭi. (80.) taṃ orālā¹ ṇaṃ. Devāṇuppiyā²! Tisalāe khattiyāṇie² sumiṇā diṭṭhā, *jāva* āroga³-tuṭṭhi-dihā⁴-kallāṇa-maṇḍalla-kāragā ṇaṃ⁵, Devāṇuppiyā⁶! Tisalāe khattiyāṇie² sumiṇā diṭṭhā." (81.)

tate¹ se² Siddhatthe rāyā tesiṃ sumiṇa³-lakkhaṇa⁴-pāḍhagāṇaṃ eyam⁵ aṭṭhaṃ soccā⁶ nisamma haṭṭha-tuṭṭha⁷ *jāva* haya-hiyae⁸ karayala *jāva* te sumiṇa⁹-lakkhaṇa-pāḍhage evaṃ vayāsi: (82.) 'evaṃ eyaṃ¹, Devāṇuppiyā¹! ²tahaṃ ²eyaṃ¹ ²Devāṇuppiyā¹! ³avitahaṃ ³eyaṃ¹, ³Devāṇuppiyā¹! icchiyam¹ eyaṃ¹, paḍicchiyam¹ eyaṃ, icchiyā¹-paḍicchiyam¹ eyaṃ¹, Devāṇuppiyā¹! sacceṇaṃ esaṃ aṭṭhe se, jah' eyaṃ⁵ tubbhe vayaha' tti kaṭṭu te sumiṇe sammaṃ paḍi-

78. 4) co⁹ AE, nh CHM. 5) before mahā⁹ CEHM.

79. 1) imeṇaṃ B, ime ya² ṇaṃ CEHM, CH add tume. 2) see 45¹. 3) co⁹ A. 4) u⁹ HM, C adds tume. 5) down to diṭṭhā not in H. 6) maṇḍalla A. 7) BEHM om. 8) 'iā E, B om. 9) so⁹ A, B om. 10) nh M. 11) m BCEM, n H. 12) viṭṭi⁹ A, vai⁹ C. 13) tubbhaṃ A. 14) tumhaṃ kuladivayaṃ C. 15) 'yaṃ CEM. 16) 'kaṃ A. 17) BEM add kulavittikaraṃ. 18) not in A, 'karaṃ H. 19) 'lādh⁹ B, AH after kulajasakaraṃ. 20) H adds samāṇa. M adds taptusamāṇa. 21) guṇovaveyaṃ HM see². 22) 'gā⁹ E. 23) 'hiśi BCEHM.

80. 1) see 45¹. 2) m BM. 3) ju⁹ BEH. 4) vii⁹ CHM. 5) viceh⁹ BCEH, m BCM, M adds vipula. 6) vai BEHM. 7) toh⁹ BM, tilu⁹ C. 8) nāyae A. 9) not in BCEH.

81. 1) u⁹ HM. 2) see 45¹. 3) 'ru⁹ BCEM. 4) āo CEH, āuya M. 5) M adds tume. 6) 'ie H see², the rest omitted in H.

82. 1) tac BEM. C adds ṇaṃ. 2) not in BEM. 3) su⁹ HM. 4) all down to pāḍhage in the margin of B by 2d. hd. 5) eam E. 6) su⁹ EM. 7) 'tthe A. 8) hiayā. EH. 9) suv⁹ M.

83. 1) see 45¹. 2) not in BCH. 3) not in CH. 4) esa AB. 5) etaṃ A see¹

cechai⁶. 2 ttā te sumiṇa⁷-lakkhaṇa-pāḍhae viuleṇaṃ asaṇeṇaṃ⁸ puppha-vattha-gaṇḍha-mallālamkāreṇaṃ sakkāreti⁹ sammāṇeti⁹, ¹⁰sakkārittā sammāṇittā viulaṃ¹¹ jīviyārihaṃ¹ pī¹²-dāṇaṃ dālayati¹³, 2 ttā paḍivisaṃjei¹⁴. (83.)

tate¹ ṇaṃ se Sittatthe khattie siḥasaṇāo abbhutṭhei², 2 ttā jeṇ' eva Tisalā khattiyāṇi³ javaṇiy³-aṇṭariyā³, teṇ' eva uvāgaecchai⁴, 2 ttā Tisalaṃ khattiyāṇi³ evaṃ vayāsi: (84.) 'evaṃ khalu, Devā-nuppie¹! sumiṇa²-satthaṃsi bāyālisam suviṇā³ jāva egaṃ mahā-sumiṇaṃ⁴ pāsittā ṇaṃ paḍibujjhanti. (85.) ime 'yāṇi¹ tume, Devā-nuppie! coddasa² mahāsumiṇā diṭṭhā; taṃ orālā³ ṇaṃ tume⁴ jāva Jīṇe vā⁵ telokka⁶-nāyage⁷ dhamma-vara-cakkavaṭṭi.' (86.) tate¹ ṇaṃ sā Tisalā khattiyāṇi² eyaṃ² aṭṭhaṃ soccā³ nisamma haṭṭha-tuṭṭha⁴ jāva haya-hiyayā² karayala jāva te sumiṇe sammaṇ paḍicchai, (87.) 2 ttā Siddhattheṇaṃ rannā abbhāṇunnāyā¹ samāṇi nāṇa-maṇi-rayana-bhatti-cittāo bhaddāsaṇāo abbhutṭhei, 2 ttā aturiyaṃ² acavalam² asaṃbhantaṃ avilaṇḍhiyā³ rāyahapsa-sarisie gaie⁴ jeṇ' eva sae bhavaṇe, teṇ' eva uvāgaecchati⁵, 2 ttā sayāṃ bhavaṇaṃ aṇupaviṭṭhā. (88.)

jap-pabhiṃ¹ ca ṇaṃ samaṇe bhagavaṃ² Mahāvire taṃ³ Nāya⁴-kulaṃ⁵ sāharie, tap-pabhiṃ ca ṇaṃ bahave Vesamaṇa-kumḍadhāriṇo tiriya⁶-jaṇibhayā devā Sakka-vayaṇeṇaṃ se jāṇi imāṃ purā-porā-ṇāṃ mahānibhāṇāṃ bhavaṃti — taṃ jahā: paḥiṇa-samiyāṃ⁶ paḥiṇa-seuyāṃ⁷ paḥiṇa-gottāgārāṃ⁸ ucchinna⁹-samiyāṃ⁶ ucchinna⁹-seuyāṃ⁷ ucchinna⁷-gottāgārāṃ⁸ gāmāgara-nagara-kheḍa¹⁰-kabbāda-maḍaṇba-donaṃuḥa-paṭṭaṇi-āsama-saṃbāhā¹¹-sannivesesu¹² siṃghāḍa-esu vā tiesu vā caukkesu vā caccaresu vā caumṇhesu¹³ vā mahā-pahesu vā gāma-tṭhāṇesu vā nagara-tṭhāṇesu vā gāma-niddhamāṇesu vā nagara-niddhamāṇesu vā āvaṇesu vā devakulesu vā sabhāsu vā pavāsu vā ārāmesu vā ujjāṇesu va ¹⁴vaṇesu va ¹⁴vaṇa-saṇḍesu vā susāṇa-sunāgāra¹⁵- giri - kaṇḍara - saṃti¹⁶ - saṃdhi¹⁷-selovaṭṭhāṇa-bhavaṇa¹⁸-giḥesu¹⁹ vā saṃnikkhiṭtāṃ²⁰ ciṭṭhanti — tāṃ Siddhattha-rāya-bhavaṇaṃsi sāharaṃti. (89.)

jaṇi rayāṇi ca ṇaṃ samaṇe bhagavaṃ Mahāvire Nāya-kulaṃsi sāharie taṃ rayāṇi ca ṇaṃ Nāya-kulaṃ hiraṇṇeṇaṃ vaddhiṭṭhā,

83. 6) °ati C. 7) suv° M. 8) not in AB. 9) °ei BEM. 10) 2 ttā ABH. 11) vip° A. 12) pīti A. 13) °ai B. dalaṃ EM, °ati H. 14) °eti AH.

84. 1) tae BEM. 2) °eti AH. 3) see 45¹. 4) °ati A.

85. 1) °iyā A. °iā B. 2) suv° HM. 3) sum° BEM, M adds tisaṃ mahā-sumiṇā. 4) °ṇe AB.

86. 1) imeṇaṃ B, ime ya ṇaṃ CEHM. 2) cau BEM. 3) u° CH. 4) adds Devānuppie. 5) only in M. 6) telu° BM, tilu° CH, °gga H. 7) °ate A.

87. 1) tae BEM. 2) see 45¹. 3) su° BEM. 4) tṭhā BEM.

88. 1) ṇṇ A. 2) ṇ ABH, ia° BE. 3) °iāe BE. 4) gatie A, gaie E. 5) °ai BHM.

89. 1) °bhii B. 2) bhay° H. 3) H om. 4) ṇāya A, rāya BH. 5) °aṃsi HM. 6) see 45¹. 7) seu° C see⁶. 8) gu° BE, °kār° A. 9) ṇṇ A, °ccha° BE. 10) not in H. 11) °hāṇa B, °vāh° C. 12) S *kracit* this compound before susāṇa°; sannivesa-ghosesu *kracit*. 13) caumṇ° HM. 14) not in A. 15) ṇṇ A. 16) H om. 17) not in ABCM, *kracit* S. 18) not in BCE, *kracit* S. 19) ge° M. 20) ni° H, *kracit* sannikkhiṭtāṃ sannihiyāṃ guttāṃ S.

suvanneṇaṃ vaḍḍhittā, ¹dhaneṇaṃ dhanneṇaṃ rajjeṇaṃ rattheṇaṃ
vaḍḍhittā, baleṇaṃ vāhaṇeṇaṃ koseṇaṃ koṭṭhāgāreṇaṃ pureṇaṃ
anteureṇaṃ jaṇavaṇeṇaṃ jasa-vāṇeṇaṃ ²vaḍḍhittā, vipula-dhaṇa-kaṇa-
rayaṇa-maṇi-mottiya-saṃkha-sila-ppavāla-ratta-rayaṇa-*m*-āṇeṇaṃ
saṃta-sāra-sāvaijjeṇaṃ ³aīva 2 pīi-sakkāra-samudaṇeṇaṃ abhivaḍḍhittā.
tate ⁴ṇaṃ samaṇassa bhagavao ⁵Mahāvīrassa ammā-piṭṭhaṇi ayam
eyārūve ⁶ajjhatthie ⁷cintie patthie maṇogae saṃkappe samu-
ppajjitthā: (90.) 'jaṇ-pabhiṃ ¹ca ṇaṃ amhaṃ esa dārae kucehiṃsi
gabbhattāe vakkante ², tap-pabhiṃ ³ca ṇaṃ amhe hiraṇṇeṇaṃ ⁴
vaḍḍhāmo, suvanneṇaṃ ⁵vaḍḍhāmo ⁶, ⁷dhaneṇaṃ dhanneṇaṃ rajjeṇaṃ
rattheṇaṃ baleṇaṃ vāhaṇeṇaṃ koseṇaṃ koṭṭhāgāreṇaṃ ⁸pureṇaṃ
anteureṇaṃ jaṇavaṇeṇaṃ ⁹vaḍḍhāmo ⁶, vipula ¹⁰-dhaṇa-kaṇa-
rayaṇa-maṇi-mottiya ¹¹-saṃkha-sila-ppavāla-rattarayana-*m*-āṇeṇaṃ ¹²saṃta-
sāra-sāvaejjeṇaṃ ¹³pīi ¹⁴-sakkāreṇaṃ aīva ¹⁵2 abhivaḍḍhāmo ¹⁶; taṃ
jayā ṇaṃ amhaṃ esa dārae jāe bhavissai, tayā ṇaṃ amhe eyassa ¹⁷
dāragassa eyānuruvaṇi goṇṇaṃ ¹⁸guṇa-nipphannaṃ ¹⁹nāmadhiṇṇaṃ ²⁰
karissāmo Vaddhamāṇu ²¹tti.' (91.)

tae ¹ṇaṃ samaṇe bhagavaṇi Mahāvīre māu ²-aṇukappaṇi-aṭṭhāe
niccale nipphaṇde nireyaṇe ³allīṇa ⁴-pallīṇa-gutte yāvi ⁵hotthā ⁶. tae
ṇaṃ tise Tisalāe khattiyāṇie ⁷ayam eyārūve ⁷jāva samuppajjitthā:
'haḍe ⁸me se gabbhe, maḍe me se gabbhe, cue me se gabbhe, galie
me se gabbhe, esa me gabbhe puvviṃ eyai ⁹, iyāṇiṃ ¹⁰no eyai ⁹,
tti kaṭṭu ohaya ¹¹-maṇa-saṃkappā cintā-soga-sāgarāṇi ¹²pavittā kara-
yala-palbattha-muhī aṭṭa-jjhāṇovagayā bhūmi-gaya-dittihīyā ⁷jhiyā ¹³.
taṃ pi ya ⁷Siddhattha-rāya ¹⁴-bhavaṇaṃ uvaraya-muṇḍa-tamṭi-tala-
tāla-nādaṇṇa-jaṇaṃ aṇujjāṇi ¹⁵diṇa-vimaṇaṃ viharai. (92.) tae ṇaṃ ¹
samaṇe bhagavaṇi Mahāvīre māṇe eyam ²eyārūvaṃ ³ajjhatthiyaṃ ⁴
patthiyaṃ ⁵maṇogayaṃ saṃkappaṇaṃ samuppannaṃ ⁶vijāṇittā ⁷ega-de-
seṇaṃ eyai ⁸. (93.) tae ṇaṃ sā Tisalā khattiyāṇi ¹ ²taṃ gabbhaṃ
eyamāṇaṃ vevamāṇaṃ ³caḷamāṇaṃ phamdamāṇaṃ jāṇittā haṭṭha-
tuṭṭha ⁴jāva haya ⁵-hiyayā ¹evaṃ vayāsi: 'no khalu me gabbhe haḍe ⁶

90. the whole passage jaṇaṇiṃ down to tate omitted in ABE, down to
jappabhiṃ S. 1) CH have only jāva-rayaṇa-m-āṇeṇaṃ. 2) *kracit* S. 3) M
after samaṇ. 4) tao BEHM. 5) 'vaṇi II. 6) cā^o BE. 7) aṇi^o A.

91. 1) iau^o B. 2) vaya^o M. 3) 'iyam A. 4) nn B. 5) ṇu CHM. 6) H.
om. 7) dhaneṇaṃ jāva saṃtasāra^o M. 8) ku^o BE, before koseṇaṃ B. 9) E
adds jasavāṇeṇaṃ. 10) viula CH. 11) mu^o BEH, 'ia BE. 12) ād^o C, āṇaṃ B.
13) 'ijj^o BEM. 14) piti C. 15) atīva C. 16) abh^o AE. 17) see 45¹. 18) gu^o
BEHM, nn E. 19) pp C. 20) 'cjj^o C. 21) 'ṇo CM.

92. 1) tate II. 2) māne A. 3) 'ea^o E niraṇṇaṇe A. 4) ṇe C. 5) āvi
AB. 6) lu^o BEM. 7) see 45¹. 8) 'dhe A. 9) 'ati CH, see⁷. 10) eyāṇi CH,
see⁷. 11) u^o EM. 12) sāy^o H. 13) 'āti CH, jḷh all except A. see⁷. 14) C
adds vara. 15) or jaṇa-maṇujjāṇi.

93. 1) B adds se. 2) eam E, ayam ABH, āyam M. 3) see 45¹. 4) aṇi^o
A, see³. 5) not in CH, see³. 6) ṇu A. 7) viā^o BE, vijāṇiya H. 8) 'ati
CH, see³.

94) 1) see 45¹. 2) down to jāṇittā not in BEHM. 3) vey^o A. 4) ṭṭhā
ABHM. 5) not in H. 6) haḍhe A.

jâra no gali' esa me gabbhe⁷. puvviṃ no eyai⁸. iyâṇiṃ⁹ eyai⁸.
¹⁰tti kaṭṭu haṭṭha-tuṭṭha *jâva* haya-hiyayâ evaṃ vâ⁵ viharai. tae¹¹
 ṇaṃ samane bhagavaṃ Mahāvīre gabbhatthe im' eyârūvaṃ abhi-
 ggahaṃ⁵ abhigīṇhai¹²: "no khalu me kappai amma-piṇhiṃ¹³ jivaṃtehiṃ
 muṇḍe bhavittā agāra-vāsā¹⁴ aṇagāriyaṃ¹⁵ pavvaittae¹⁶." (94.) tae¹
 ṇaṃ sâ Tisalā khattiyāṇi² ṇhāyā³ kaya-bali-kammā kaya-kouya⁴-
 maṃgala⁵-pāyacchittā⁶ savvālamkāra-vibhūsiyā nāisīehiṃ⁷ nāi-
 uṇhehiṃ nāitittehiṃ nāikaḍuehiṃ nāikasāehiṃ nāiaṃbilehiṃ⁸ nāi-
 mahurehiṃ nāimiddhehiṃ nāilukkhehiṃ nāiullehiṃ⁹ nāisukkehiṃ⁹
 savvaṭṭu¹⁰-bhayamaṇa-suhehiṃ bhoyaṃ¹²-acchāyaṇa¹¹-gaṇḍha-ma-
 llehiṃ vavagaya-roga¹²-soga¹²-moha-bhaya¹³-parissamā¹⁴ sâ¹⁵, jaṃ
 tassa gabbhassa hiyaṃ² miyaṃ² pacchaṃ gabbha-posaṇaṃ, taṃ dese
 ya² kâle ya² âhāraṃ âhāremāṇi vivitta¹⁶-mauehiṃ sayanaṣaṇehiṃ
 pairikka-suhāe maṇṇukūlāe vihāra-bhūmiṃ pasattha-dohalā¹⁷ sam-
 punna¹⁸-dohalā saṃmāṇiya²-dohalā avimāṇiya²-dohalā vocchinna¹⁹-
 dohalā vivaṇiya²⁰-dohalā suhaṃ suheṇaṃ āsayai²¹ sayai²² ciṭṭhai
 nisīyai² tuyattai²³, suhaṃ suheṇaṃ taṃ gabbhaṃ parivahaṃ. (95.)

teṇaṃ kâleṇaṃ teṇaṃ samaeṇaṃ samane bhagavaṃ Mahāvīre,
 je se giṇhāṇaṃ paḍhame māse docce¹ pakkhe citta²-suddhe, tassa
 ṇaṃ citta-suddhassa terasi-divaseṇaṃ navaṇhaṃ³ māsāṇaṃ bahu-
 paḍipunnāṇaṃ⁴ addh' -aṭṭhamāṇaṃ rāṃḍiyāṇaṃ⁵ viikkaṇṭāṇaṃ
 [ucca-tṭhāṇa-gaesu gahesu⁶, paḍhame caṇḍa-joge, somāsu disāsu
 vitimirāsu visuddhāsu, jaiesu⁷ savva-saṇḍesu, payāhiṇṇukūlaṃsi
 bhūmi-sappiṃsi⁸ mārūyaṃsi⁹ pavāyaṃsi¹⁰, nipphanna¹¹-meyāṇiyaṃsi⁵
 kālāṃsi¹². pamuiya⁵-pakkīliesu¹³ savva¹⁴-jaṇavaesu¹⁵]¹⁶ puvva-
 rattāvaratta-kāla-samayaṃsi haṭṭh'uttarāhiṃ nakkhatteṇaṃ jogam
 uvāgaṇaṃ ārogaṃ¹⁷ ārogaṃ¹⁸ dārayaṃ payāyā. (96.)

[Jaṃ rayāṇiṃ ca ṇaṃ samane bhagavaṃ Mahāvīre jāe, taṃ
 rayāṇiṃ ca ṇaṃ bahūhiṃ devehiṃ devīhi ya¹ uvayaṃtehi ya¹
 uppayaṃtehi ya¹ ujjīviyā² vi hotthā.³]⁴ jaṃ rayāṇiṃ ca ṇaṃ samane
 bhagavaṃ Mahāvīre jāe, taṃ⁵ rayāṇiṃ⁶ ca ṇaṃ bahūhiṃ devehiṃ⁷

94. 7) sa me gabbhe not in C, me not in M. 8) ⁹ati CH, see¹. 9) eyāṇiṃ CH, see¹. 10) ¹⁰tti — viharai not in ABE. 11) tate II. 12) ⁹ati H. 13) ⁹ūhiṃ CM. 14) agārā BEHM. 15) ⁹iaṃ BEM. 16) pavvaie AIL.

95. 1) tate II. 2) see 45¹. 3) nh BE. 4) kouya A, kou B, see². 5) CH add jâva. 6) M adds jâva. 7) ṇṇai A, nāya B, nāti always in C. 8) nāia-bilāmbilehiṃ II. 9) after nāimahurehiṃ CH. 10) ⁹ttuga C, ⁹tuu B, ⁹ttugau A. 11) ⁹aa⁹ E. 12) soga-roga AB. 13) C adds parittāsa. 14) paricattā B, parittāsā II. 15) EII om. 16) vicitta Mss. vivatta C, comm.: viviktāni. 17) not in B. 18) ṇṇ CM. 19) vu⁹ BEH, ṇṇ A. 20) vava⁹ CEM, see². 21) āsai BM, āyati H. 22) sai M. 23) ⁹ati H, see², tuṭṭai C.

96. 1) du⁹ BEM. 2) ce⁹ M. 3) nh II. 4) ṇṇ A. 5) see 45¹. 6) gi⁹ B. 7) jâ⁹ B, gai⁹ M. 8) ⁹aṃsi MC. 9) not in C, see⁵. 10) CM om. 11) pp C. 12) not in EII. 13) paki⁹ B. 14) BEM om. 15) jayavaesu B. 16) A omits [—]. *bahutra* uccaṭṭhāṇeṭṭiyādi na *drigyaṭe* S. 17) ⁹ggā CE, see¹⁸. 18) ⁹ru⁹ BE.

97. 1) a B. 2) ⁹viā B. 3) hu⁹ B. 4) only in AB. 5) sâ HS. 6) ⁹ni HS. 7) ⁹hia E.

devihi ya⁸ uvayaṃtehiṃ⁹ uppayaṃtehiṃ¹⁰ (dev'-ujjoe egāloe loe deva-sannivāyā)¹¹ uppiṃjalamāṇa¹²-bhūyā¹³ kahakabaga¹⁴-bhūyā¹⁵ yāvi¹⁶ hotthā¹⁷. (97.) jaṃ rayañṇiṃ ca ṇaṃ samāṇe bhagavaṃ Mahāvire jāe. taṃ rayañṇiṃ ca ṇaṃ bahave Vesamaṇa-kumḍadhāri tiriya¹-jaṃbhagā devā Siddhattha-rāya-bhavaṇaṃsi hiraṇṇa²-vāsaṃ ca ³suvāṇa²-vāsaṃ ca vaira⁴-vāsaṃ ca vattha-vāsaṃ ca ābharāṇa⁵-vāsaṃ ca patta-vāsaṃ ca puppha-vāsaṃ ca ⁶phala-vāsaṃ ca biya⁷-vāsaṃ ca malla-vāsaṃ ca gaṇḍha-vāsaṃ ca ⁸vāṇa⁹-vāsaṃ ca ⁸euṇṇa¹⁰-vāsaṃ ca vasuhāra¹¹-vāsaṃ ca vāsimsu. ['piy'-atthayāe piyaṃ niveemo, piyaṃ te bhavaṃ maṇḍa-vajjaṃ jahā māliyaṃ umoyaṃ matthae dhoyai.]¹² (98.)

tae ṇaṃ se Siddhatthe khattie bhavaṇavai-vāṇa-maṇṭara-joisavemāṇiehiṃ² devehiṃ titthayara-jammaṇa-abhiṣeya³-mahimāe kayāe⁴ samāṇie paccūsa-kāla-samayaṃsi nagara-guttie⁵ saddāvei. 2 ttā evaṃ vayāsi: (99.) 'khippāṃ eva. bho Devāṇuppiyā! Kuṇḍapure² nagare³ cāraga-sohaṇaṃ kareha⁴. 2 ttā māṇ'-ummāṇa-vaddhaṇaṃ kareha, 2 ttā Kuṇḍapuram nagaram³ s'abbhīṇṭara-bāhīriyaṃ¹ āsiya⁵-saṃmajjī⁶-uvaleviyaṃ⁷ saṃghāḍaga⁸-tiya⁹-caukka-caccara¹⁰-caṇṇuṇṇa¹¹-mahā-paha¹²-pahesu sitta-sui¹³-saṃmaṭṭha-racch'antara²-āvaṇa-vīhiyaṃ¹ maṇḍimāṇca-kaliyaṃ¹ nāṇāviha-rāga-bhūsiya-jjhaya¹⁴-paḍāga-maṇḍiyaṃ¹ lā'-ulloiya¹⁵-mahiyaṃ¹ gosīsa-sarasa-ratta-campāṇa-daddara-dinna-paṇḍ'-aṇḍuli¹⁶-talaṃ uvaciya¹⁷-vaṇḍaṇa¹⁸-kalasaṃ vaṇḍaṇa¹⁸-ghaḍa¹⁹-sukaya-toraṇa-paḍiduvāra-desa-bhāgaṃ āsatt'-osatta-vipula-vattha-vagghāriya¹-malla-dāma-kalāvaṃ paṇḍa-vaṇṇa²⁰-sarasa-surabhi²¹-mukka-puppha-puṇṇovayāra-kaliyaṃ¹ kālāguru-pavara-kumḍurukka²²-durukka²³-ḍajjhanta-dhūva-maghamaghamā-gaṇḍh'-uddhuyābhīrāmaṃ¹ sugaṇḍha-vaṇḍa-gaṇḍhiyaṃ¹ gaṇḍhavaṭṭi-bhūyaṃ¹ naḍa-naṭṭaga-jalla-malla-muṭṭhiya¹-velambaga-kahaga-pāḍhaga²⁴-lāsaga-ārakkhaga-lamkha-mamkha-tūpailla-tupbaviṇiya-aṇega-tālā-yarāṇucariyaṃ²⁵ kareha ya²⁶ kāraveha ya²⁶. karittā ya kāravittā ya jūya¹-sahassaṃ ca musala-sahassaṃ ca ussaveha ussavittā²⁷ mama eyaṃ¹ āṇattiyaṃ¹ paccappaṇa. (100.) tae ṇaṃ te koḍḍiya¹-

97. 8) a BCE. 9) ovay^o A. 10) 'hi M, HMS., add. ya C. a 11) not in ABM, *kracit drisṭam* S. 12) uppiṃjala-mālā *kracit* S. 13) bhūā BE. 14) kaha 2, AEH. 15) bhūā BCE. 16) āvi H, vi BC. 17) hu^o BEM.

98. 1) 'ia BE. 2) nn BE. 3) down to ābharāṇa not in H. 4) vayara M. 5) āh^o H. 6) A om. 7) bīa E, vīa B. 8) inverted in BEM. 9) dhanna *kracit* S. 10) nn CH. 11) 'rā C. 12) not in the Mss. see notes.

99. 1) tate CH. 2) vāsivimāṇavāsī E. 3) ea BE. 4) 'āte A. 5) mu^o A. 100. 1) see 45¹. 2) 'oggāme CH. 3) nay^o H. 4) 'ei B. 5) 'ia BEM. 6) 'iya A. 7) ova^o CH, 'ittam BM. 8) sin^o M. 9) tiya BE, tiyaga H. 10) B om. 11) 'uṇu^o BCH. 12) mahā A. 13) sūtī A. 14) dhaya BH. 15) 'oya C. 16) 'hi CEM. 17) 'hiya A. see¹. 18) cam^o BCE. 19) ghaṇa *kracit* S. 20) nn H. 21) 'hi CEM. 22) 'da^o BC. 23) 'ra^o BC. 24) pavage AH, S *kracit*. pavaga-paḍhaga CE, paḍhaga M. 25) tālācar^o CHM, see¹. 26) H om. 27) ūs^o AB, 'ettā A.

101. 1) see 45¹.

purisâ Siddhatthenaṃ rannâ evaṃ vuttâ samānâ haṭṭha²-tuttha³ *jāva* haya⁴-hiyayā¹ karayala *jāva* paḍisunittā², khippāṃ eva Kuṇḍa-pure⁶ nagare⁷ cāraga-sohaṇaṃ *jāva* ussavittā⁸, jeṇ'eva Siddhatthe rāyā, teṇ'eva uvāgacchamti, 2 ttā karayala *jāva* kaṭṭu Siddhatthassa ranno⁹ eyam¹ āpattiyam¹ paccappiṇamti: (101.)

tae naṃ¹ Siddhatthe rāyā jeṇ'eva aṭṭaṇa-sālā, teṇ'eva uvāgacchai², 2 ttā *jāva* savv'orohaṇaṃ³ savva-puppha - gaṇḍha-vattha-mallāṇa-kāra-vibhūsāe savva-tuḍiya⁴-sadda-nināṇaṃ mahayā iddhi⁵ mahayā jūie⁵ mahayā balenaṃ mahayā vāhaṇaṃ mahayā samudaṇaṃ mahayā⁶ tuḍiya⁴-jamaga-samaga⁷-ppavāiṇaṃ saṃkha-paṇava-bheri⁸-jhallari-kharamuhi-huḍukka⁹-muraja¹⁰-muṇṇa¹¹-duṇḍuhi¹²-nigghosa-nāya¹³-ravenaṃ ussukkaṃ¹⁴ ukkaraṃ ukkiṭṭhaṃ¹⁵ adijjaṃ¹⁶ amijjaṃ¹⁶ abhaḍa-ppavesaṃ adaṇḍa-kodaṇḍimaṃ¹⁷ adharimaṃ¹⁸ gaṇi¹⁹-vara-nāḍaija - kaliyaṃ aṇeḡa - tālāyaṇaṇucariyaṃ⁴ aṇuddhaya⁴-muṇṇaṃ

400 amilāya - malla - dāmaṃ paṇuiya⁴ - pakkiliya²⁰ - sa - purajāna-jānavayaṃ dasa-divasaṃ t̥hii-paḍiyam²¹ karei. (102.) tae¹ naṃ se Siddhatthe rāyā dasāhiyāe² t̥hii³-paḍiyāe⁴ vaṭṭamāṇie saie⁵ ya² sāhassie ya² saya⁶-sāhassie ya² jāe ya² dāe ya² bhāe ya² dalamāṇe ya² dāvā-vemāṇe ya² saie⁷ ya² sāhassie ya² saya-sāhassie ya laṇbhe⁸ paḍicchamāṇe ya² paḍicchāvemāṇe ya evaṃ⁹ viharai¹⁰. (103.) tae naṃ samaṇassa bhagavao Mahāvīrassa amma¹-piyaro¹ paḍhame divase t̥hii²-paḍiyam³ kareṃti⁴, taie divase caṇḍa-sūra-daṇṣaṇiyam¹ kareṃti⁵, chaṭṭhe divase dhamma-jāgariyaṃ¹ kareṃti⁶, ikkārasame⁷ divase viikkante⁸. uivvattie⁹ asui-jamma¹⁰-kamma-karaṇe, saṃpatte bārasāha-divase viulaṇ asaya¹¹-pāṇa¹¹-khāima¹¹-saimaṃ uvakkhaḍāvimti¹², 2 ttā mitta-nāi¹³-niyaga¹⁴-sayana-saṃbandhi-parijānaṃ Nāyae ya¹ khattie ya¹ āmaṇṭittā. tao pacchā ṇhāyā¹⁵ kaya-bali-kammā kaya-kouya¹⁶-maṇḡala - pāyacehittā (suddha - ppāvesaṇa)¹⁷ maṇḡallāṇaṃ pavarāṇaṃ vatthāṇaṃ parihiyā appa-mah'agghābharaṇāṇaṇkiya¹-sarirā bhoyana-velāe bhoyana-maṇḍavaṇsi suhāsaṇa-vara-gayā teṇaṃ mitta-nāi¹⁸.

101. 2) t̥thā AB. 3) ABH om. 4) H om. 5) °ṇeittā A. 6) °ggāme C. 7) nay⁰ C. 8) ūs⁰ M. 9) ṇu A.

102. 1) CHM add se. 2) °ati E. 3) āro⁰ B, ovaro⁰ A. 4) see 45¹. 5) jūie C, jūie E, jūie H. 6) C adds vara. 7) AM om. 8) °ia B. 9) ha⁰ B. 10) °ru⁰ C, °va AB. 11) muu⁰ B, maya⁰ H. 12) °bhi H. 13) nād⁰ A, nādita H. see⁴. 14) ussukkaṃ S. ussukkaṃ A. 15) °iḍaṇ H. 16) °c̣ijjo A. 17) °iyaṇ A, °iaṇ B, koḍ⁰ H, koḍimaṇ E, see notes. 18) *kvacit* dharimaṇ; or adhāra-nijjaṇ S. 19) *kvacit* aṇaṇiya S. see⁴. 20) paki⁰ AB, see⁴ p⁰-pakkiliyābhīrāmaṇ *kvacit* S. 21) vad⁰ HM, see⁴.

103. 1) tate CH, ta 500 e A. 2) see 45¹. 3) t̥hiti H. 4) vad⁰ HM, °āte A, see². 5) saie C. 6) sāya A. 7) sayae A. 8) lābho H. 9) C adds vā. 10) °ati AC.

104. 1) see 45¹. 2) t̥hiti H, vad⁰ M, see⁴. 3) °iaṇ BE. 4) °aṇti E, °iṇti B. 5) °iṇti BE. 6) jāgareṃti EM, see⁵. 7) ekk⁰ AM, °rase E. 8) viti⁰ A. 9) °tte AB, °vvi⁰ B. 10) jāya A, jāi B. 11) °aṇ M. 12) °eṇti HC, aṇti B. 13) nāya A. 14) niyaya A, nia B, see¹. 15) ṇh BCEH. 16) koṇya A, see¹. 17) down to bhoyana not in AB. 18) nāya A.

niyaga¹⁴-sambandhi-parijaṇaṇaṇi Nāyaehim¹⁹ saddhim taṇ viulaṇ
asaṇa-pāṇa-khāina-sāinaṇ āsāemāṇā visāemāṇā paribhāemāṇā²⁰ par-
ibhūṇjemāṇā²⁰ viharaṇti²¹. (104.) jimiya¹-bhutt'-uttarāgayā vi ya¹
ṇaṇ samāṇā āyaṇtā cakkhā² parama-sui-bhūyā¹ taṇ mitta-nāi³-
niyaga⁴-sayana-sambandhi-parijaṇaṇaṇi Nāyae ya¹ khattie ya⁵ viuleṇaṇ
puppha-vattha gaṇḍha⁶-mallālamkāreṇaṇ sakkāriṇti⁷ sammāṇiṇti⁷,
sakkārittā sammāṇittā tass'⁸ eva⁹ mitta-nāi-niyaga¹⁰-sayana-samban-
dhi-parijaṇassa¹¹ Nāyāṇa ya¹² khattiyāṇa ya purao evaṇ vayāsi: (105.)
'puvviṇ pi ṇaṇ, Devāṇuppiyā¹¹ amhaṇ eyaṇsi¹ dāragamsi² gabbhaṇ
vakkamṇasi³ samāṇamsi ime⁴ eyārūve¹ ajjhatthie⁵ cūṇtie⁶ patthie⁷
jāva⁸ samuppajjitthā: jāp-pabhiṇ ca ṇaṇ amhaṇ esa dārae kucchiṇsi⁹
gabbhattāe vakkamte, ¹⁰taṇ-pabhiṇ ca ṇaṇ amhe hiraṇṇeṇaṇ¹¹
vaḍḍhāmo, suvaṇṇeṇaṇ¹² vaḍḍhāmo¹³, dhaṇeṇaṇ¹⁴ dhaṇeṇaṇ jāva
sāvaṇṇeṇaṇ¹⁵ pūi¹⁶-sakkāreṇaṇ aiva¹⁷ 2 abhivaḍḍhāmo, sāmaṇṭa-
rāvaṇo¹⁸ vasam āgayā ya¹³. (106.) taṇ jāyā ṇaṇ amhaṇ esa dārae
jāe bhavissai, tayā ṇaṇ eyassa¹ dāragassa imaṇ⁴ eyāṇurūvaṇ¹
guṇṇaṇ² guṇa-nipphannaṇ³ nāmadhiṇṇaṇ⁵ karissāmo⁶: ⁷Vaddhamā-
ṇa⁸ tti; tā ajja amhaṇ⁹ maṇoraha-sampattī jāyā: taṇ hou ṇaṇ
amhaṇ kumāre Vaddhamāṇe nāmeṇaṇ¹⁰. (107.)

Samāṇe bhagavaṇ Mahāvīre Kāsave¹ gotteṇaṇ². tassa ṇaṇ
tao³ nāmadhiṇṇā evaṇ āhijjanti, taṇ jahā: amma-piū-saṇtie⁴
Vaddhamāṇe, sahasaṇmūiyā⁵ Samāṇe, ayale bhaya-bheravāṇaṇ
parisaḥvasaggāṇaṇ⁶ khamti-khame paḍiṇṇaṇ⁷ pālage⁷ dhīmaṇ
arai⁸-rai⁹-sahe¹⁰ davie vīriya⁵-saṇṇaṇne develiṇ se nāmaṇ kayāṇ:
Samāṇe Bhagavaṇ¹¹ Mahāvīre. (108.) samaṇassa¹ bhagavao Mahā-
vīrassa piyā² Kāsave³ gotteṇaṇ⁴; tassa ṇaṇ tao⁵ nāmadhiṇṇā evaṇ
āhijjanti, taṇ jahā: Siddhathe 'i vā, Sijjaṇse 'i vā, Jasaṇse
'i vā. samaṇassa ṇaṇ bhagavao Mahāvīrassa māyā Vāsittā⁶
gotteṇaṇ⁴; tise⁷ tao⁵ nāmadhiṇṇā evaṇ āhijjanti, taṇ jahā:
Tisalā 'i vā. Videhadinnā 'i vā Piyakāriṇi⁸ 'i vā. samaṇassa ṇaṇ
bhagavao Mahāvīrassa pittijje Supāse, jettie⁹ bhāyā Nandivaddhaṇe,

104. 19) 'hi ya II, 'hi a E, M adds khattiehim. 20) inverted B
21) AB om.

105. 1) see 45¹. 2) eu⁹ BE. 3) ṇāti A. 4) niaya B, see¹ BE om.
sayana. 5) a BEM. 6) AB om. 7) 'aṇti CE, 'emti HM. 8) tassa CH.
9) CH om. 10) 'ya AB, see¹. 11) paṇyassa A. 12) M om.

106. 1) see 45¹. 2) E adds kucchiṇsi. 3) vakkamamāṇamsi B. 4) im'
BE. 5) abbh⁹ CH. 6) M om. 7) ABEM om. 8) B om. 9) 'amsi H.
10) down to pi⁹ not in B. 11) un E. 12) up M. 13) AM om. 14) CH om.
15) 'eji⁹ A. 16) pūi A, pūti C. 17) at⁹ CH, aiva E. 18) rāṇo A, vāvaṇo C.

107. 1) see 45¹. 2) go⁹ A. 3) pp C, shp M. 4) AB om. 5) 'eji⁹ AC.
6) 'ess⁹ A. 7) down to taṇ hou not in A. 8) ṇo⁹ C. 9) 'ha B. 10) CH add
tae ṇaṇ samaṇassa bhagavao Mahāvīrassa amma-piyaro nāmadhiṇṇaṇ⁵ kareṇti
Vaddhamāṇa⁸ tti.

108. 1) 'va BCEHM. 2) gu⁹ BECM. 3) tau CHM. 4) 'tio C. 5) see 45¹.
6) khamte A. 7) A om. 8) 'ti M. 9) see⁷ and ⁸. 10) same C. 11) bhay⁹ E.

109. 1) BH add ṇaṇ. 2) see 45¹. 3) 'vi A, va⁹ BCEHM. 4) gu⁹ BCE.
5) tau HM. 6) tūhi A, tūha CEHM. 7) tie E. 8) pi⁹ EH, pia B. 9) ji⁹ BE,
'tūho M.

bhaginī Sudāṃsaṇā: bhāriyā² Jasoyā², Koḍinnā¹⁰ gottenaṃ¹¹. sama-
ṇassa ṇaṃ bhagavaṃ Mahāvīrassa dhūyā² Kāsavī³ gottenaṃ¹¹; tise
do nāmadhijjā¹² evaṃ āhijjanti, taṃ jahā: Aṇojjā¹³ 'i vā, Piyadāṃ-
saṇā¹ 'i vā. samaṇassa ṇaṃ bhagavaṃ Mahāvīrassa nattuī Kosiyā¹⁴
gottenaṃ¹¹; tise ṇaṃ do nāmadhijjā evaṃ āhijjanti, taṃ jahā
Sesavaī vā¹⁵, Jasavaī vā¹⁵. (109.)

samaṇe bhagavaṃ Mahāvīre dakkhe dakkha¹-paine² paḍirūve
āline³ bhaddae viṇe Nāe⁴ Nāyaputte Nāya-kula-campe videhe Videha-
dinne Videhajāce videha-sūmāle⁵ tisaṃ vāsāṃ videhaṇsi kaṭṭu amnā-
pihiṃ⁶ devatta⁷-gaehiṃ guru-mahattaraehiṃ⁸ abbaṇaṇnāe⁹ samatta¹⁰.
paine² puṇaṃ avi loy¹¹-antiehiṃ jīya¹²-kappiehiṃ devehiṃ tāhiṃ
iṭṭhāhiṃ¹³ kaṇṭāhiṃ piyāhiṃ¹⁴ maṇṇamāhiṃ maṇāmāhiṃ orālāhiṃ¹⁵
kallānāhiṃ sīvāhiṃ dhannāhiṃ maṇḡallāhiṃ¹⁶ miya¹⁴-mahura-
sassinīyāhiṃ¹⁴ ¹⁵hiyaya¹⁴-gamaṇijjāhiṃ hiyaya¹⁴-palhāyaṇijjāhiṃ
gaṇbhīrāhiṃ apuṇaruttāhiṃ vaggūhiṃ aṇavarayaṃ abhināṇdamānā
ya abhiṭṭhayaṇānā¹⁷ ya evaṃ vayāsi: (110.) jaya 2 naṃdā! jaya 2
bhaddā! bhaddaṃ te khattiya¹-vara-vasabhā²! bujjhāhi bhagavaṃ
loga-nāhā, ³sayala-jagaj-jīva-hiyaṃ pavattehi⁴ dhamma-tiṭṭhaṃ, para⁵-
hiya¹-suha-nisseyasa¹-karaṃ savvaloe savva-jivāṇaṃ bhavissai! tti
kaṭṭu jaya-jaya⁶-saddaṃ paṇṇanti. (111.)

puvviṃ pi ṇaṃ samaṇassa bhagavaṃ Mahāvīrassa mānussāo¹
gihattha-dhammāo aṇuttare ābhoie² appaḍivāi³ nāṇa-dāṃsaṇe hotthā⁴.
tae⁵ ṇaṃ samaṇe bhagavaṃ Mahāvīre teṇaṃ aṇuttareṇaṃ āhohieṇaṃ⁶
nāṇa⁷-dāṃsaṇeṇaṃ appaṇo nikkhamāṇa-kālaṃ ābhoie, 2ttā ciccā hira-
ṇṇaṃ⁸, ciccā suvaṇṇaṃ⁹, ciccā¹⁰ dhaṇaṃ¹⁰, ciccā¹¹ dhanṇaṃ¹¹. cicca¹²
rajjiaṃ, ciccā raṭṭhaṃ. evaṃ balaṃ vāhaṇaṃ kosaṃ koṭṭhāgāraṃ¹⁴ ciccā,
puraṃ ciccā. aṇṭeuraṃ ciccā, jaṇavayaṃ ciccā¹⁵ dhaṇa-kaṇaga-
rayaṇa-maṇi-mottiya¹⁶-saṃkha-sīla-ppavāla-ratta¹⁰-rayaṇa-m-āiyaṃ¹⁷
saṃta-sāra-sāvaḍḍiyaṃ¹⁸ vicchadḍaṭṭā viggovattā¹⁹ ²⁰dāṇaṃ dāyā-
rehiṃ paribhāṭṭā. dāṇaṃ²¹ dāiyāṇaṃ²² paribhāṭṭā²¹, (112.)
teṇaṃ¹ kāleṇaṃ¹ teṇaṃ¹ samaṇeṇaṃ¹ je se hemantaṇaṃ paḍhame

109. 10) kuṇḍ⁰ A, ⁰ṇā M. 11) gu⁰ BE. 12) ⁰ejj⁰ A. 13) ⁰ujj⁰ BE.
14) ⁰ia B, ⁰iya CH, Kāsavā M. 15) ivā EHM.

110. 1) A om. 2) ṇṇ A. 3) al⁰ CH, al⁰ E. 4) nāyae BC. 5) su⁰ H,
so M. 6) pihiṃ E, pitiehiṃ C, pitiehiṃ H. 7) ⁰tte A. 8) ⁰rehiṃ A, ⁰ragehiṃ
B. 9) ⁰nāe H, ⁰āte M. 10) samṇ⁰ AM 11) lo⁰ E, log BC. 12) jia BE,
jīya HM. 13) jāva vaggūhiṃ M, the rest omitted. 14) see 45¹. 15) ur⁰ CH.
16) miya-mahura-gaṇbhīra-gāhiyāhiṃ *kracit* S, aṭṭha-sāiyāhiṃ *kracit* S. down to
vaggūhiṃ not in ACH. 17) abhiṭṭhuvvamaṇā CEHM.

111. 1) see 45¹. 2) ⁰hā BCE. 3) ABH om. 4) ⁰ha B. 5) ABEM om. 6) Mss. 2.
112. 1) ⁰ssagāo CEH. 2) not in A, ⁰oei B, ⁰oei E, āhoie CM. 3) AB add
āhohie, āhohie *kracit* S, āhoie H. 4) hu⁰ BEM. 5) tate M. 6) āhoieṇaṃ M.
7) nāṇeṇaṃ A. 8) nū B. 9) ṇṇ ACHM. 10) not in H. 11) not in BCHM,
nū E. 12) ejjā A, not in B. 13) not in B. 14) ku⁰ BEM. 15) EM add
viula. 16) mu⁰ ABE, ⁰ia BE. 17) āiaṃ B, ādiyaṃ C, āieṇaṃ M. 18) ⁰ijj⁰ BE.
19) vigo⁰ BEH, ⁰vittā EH. 20) down to dāṇaṃ not in BH. 21) AE om.
22) AE om., ⁰ā⁰ B.

113. 1) H om.

māse paḍhame pakkhe maggasira-bahule, tassa naṃ maggasira-bahulassa dasamī-pakkheṇaṃ pāṇa-gāmiṇīe chāyāe porisīe² abhinivvaṭṭāe³ paṇāṇa-pattāe suvvaṇṇaṃ divaseṇaṃ, vijāṇaṃ muhutteṇaṃ caṇḍappabhāe sīyāe⁴ sa-deva-maṇuyāsurae⁴ parisāe samaṇugamma-māṇa-magge saṃkhiya⁴-cakkīya⁴-maṇḍaliya⁵-muha-maṇḍaliya⁴-vaddhamāṇa⁶-pūsamāṇa-ghaṇṭiya⁷-gaṇehiṃ tāhiṃ⁸ itthāhiṃ kaṇṭāhiṃ piyāhiṃ⁴ maṇunnāhiṃ maṇāmāhiṃ orālāhiṃ⁹ kallāṇāhiṃ sivāhiṃ dhannāhiṃ maṇḍallāhiṃ miya⁴-mahura-sassiriyāhiṃ⁴ [hiyaya-pallāyapijjāhiṃ attha-saiyāhiṃ¹⁰ apuṇaruttāhiṃ]¹¹ vaggūhiṃ abhinamdamāṇā abhisamthunamāṇā¹² ya¹³ evaṃ vayāsi: (113.) jaya 2 naṃdā, jaya 2 bhaddā¹, bhaddaṃ te², ³abhaggehiṃ nāṇa-damasaṇa-carittehiṃ ajiyāhiṃ⁴ jīṇāhiṃ imdiyāhiṃ⁵, jiyaṃ⁴ ca pālehi samaṇa-dhammaṃ, jiya⁴-viggho⁶ vi⁷ ya⁴ vasāhiṃ⁸ taṃ, deva! siddhi-majjhe, nihaṇāhiṃ⁹ rāga-dosa-malle taveṇaṃ, dhī-dhaṇiya¹⁰-baddha-kacce¹¹ maddāhi attha-kamma-sattū jhāṇeṇaṃ¹² uttameṇaṃ sukkeṇaṃ, appamatto harāhi ārāhaṇā-paḍāgaṃ ca, vira! telukka¹³-raṇḍa-majjhe pāva ya vitimiram aṇuttaraṃ kevala-vaṇa-nāṇaṃ, gaccha ya mukkaṇa¹⁴ paraṃ payaṃ¹⁵ jiṇa-varovaitṭheṇa¹⁶ maggeṇaṃ¹⁷ akuḍileṇaṃ¹⁸, haṃtā parisaha-camaṇaṃ! jaya 2 khattiya⁴-vara-vasabhā¹⁹! ²¹bahūhiṃ²⁰ ²¹divasāhiṃ bahūhiṃ pakkhāhiṃ bahūhiṃ māsāhiṃ bahūhiṃ nūhiṃ bahūhiṃ ayaṇāhiṃ bahūhiṃ²⁰ saṃvaccharāhiṃ abhīe parisahovaṇḍaṇaṃ, khaṃti-khame bhaya-bheravaṇaṃ²², dhamme te avigghaṃ bhavau! tti kaṭṭu jaya-jaya²³-saddaṃ paṇṇamti. (114.)

tae naṃ samaṇe bhagavaṃ Mahāvire nayaṇa-mālā-sahasseehiṃ picchiṇṇamāṇe 2, vayaṇa-mālā-sahasseehiṃ abhithuvvamāṇe 2, hiyaya¹-mālā-sahasseehiṃ unnamdiṇṇamāṇe² 2, maṇoraha-mālā-sahasseehiṃ vicchippamāṇe³ 2, kaṇṭi⁴-rūva-guṇehiṃ pacchiṇṇamāṇe⁵ 2, aṇḍulimālā-sahasseehiṃ dāṇṇamāṇe 2, dāhiṇa-hattheṇaṃ bahūhiṃ nara-nāri-sahasāṇaṃ aṇḍali-mālā-sahasāhiṃ paḍiccheṇaṃ 2, bhavaṇa-paṇṇi-sahasāhiṃ samaiccheṇaṃ⁶ 2, taṇṭi-tala-tāla-tuḍiya⁷-ghaṇa-muṇḍa⁸-giya⁷-vāiya⁷-raveṇaṃ mahureṇa ya maṇahareṇaṃ jaya-sadda-ghosa⁹-mīsēṇaṃ¹⁰ maṇju-maṇḍuṇā ghoseṇa ya paḍibu-

113. 2) ⁰ra⁰ H, ⁰sāe M. 3) ⁰vvi⁰ AB, ⁰ṭṭhāe A. 4) see 45¹. 5) la⁰ CH, see⁴. 6) ⁰ṇaḍa E. 7) khaṇḍiya *kvacit* S. see⁴. 8) tāhiṃ jāva vaggūhiṃ M. 9) u⁰ CH. 10) sayāhiṃ C. 11) ABEM om. sayāhiṃ C. 12) abhithuvvamāṇā CEM. 13) B om.

114. 1) ⁰dda M. 2) C adds jaya 2 khattiyavaravasahā. 3) down to jaya 2 not in A. 4) see 45¹. 5) ⁰āṇi B, ⁰āhiṃ CH, see⁴. 6) va⁰ B. 7) ei B. 8) vasa-hāhiṃ B. 9) ⁰āhiṃ BH. 10) ⁰ta E. 11) kacce down to kevala not in M. 12) jh B. 13) telo⁰ C. 14) mo⁰ CH. 15) paḍ⁰ H. 16) ⁰vadi⁰ CH. 17) ⁰ṇa H. 18) ⁰ṇa E. 19) ⁰hā HM. 20) bahūhiṃ B always, H the first, E the first and second, C the last time. 21) M om. 22) *kvacit* abhithaviya gāma-kaṇṭage. 23) Mss. 2, thus also in 115.

115. 1) hiaya BEM. 2) ⁰ṇa⁰ A, ⁰vaṇa⁰ B, ⁰ṇa⁰ H, ⁰ṇṇa⁰ C, ⁰unnaṇṇamāṇe *kvacit* S. 3) ⁰viccha⁰ A, ⁰vitthū⁰ B. 4) ⁰ta B. 5) ⁰pi⁰ B, ⁰paṭṭh⁰ A. 6) ⁰saṇṇi⁰ CEM, ⁰tth C. 7) see 45¹. 8) only in B. 9) ghoseṇaṃ A. 10) A om., ⁰saṇṇaṃ B.

jñhamāṇe¹¹ 2, savv'-iddhīe¹² savva-juīe¹³ savva-baleṇaṃ savva-vāhaṇeṇaṃ savva-samudaṇeṇaṃ savvāyareṇaṃ savva-vibhūīe¹⁴ savva-vibhūsāe¹⁵ savva-saṃbhameṇaṃ¹⁶ savva-saṃgameṇaṃ savva-pagaṭeḥiṃ savva-nāḍaṇeṇaṃ savva-tālāyareḥiṃ savv'-oroheṇaṃ savva-puppha-mallāḷaṃkāra-vibhūsāe savva-tuḍiya¹⁷-sadda-saṃninaṇeṇaṃ¹⁷ mahayā iddhiē mahayā juīe¹³ mahayā baleṇaṃ mahayā vāhaṇeṇaṃ mahayā vara-tuḍiya¹⁷-jamaga-samaga-ppavāīeṇaṃ saṃkha-panava¹⁸-paḍaha-bheri-jhallari-kharamuhi-dumduhi-nigghosa-nāiya¹⁷-raveṇaṃ [*jāva* raveṇaṃ]¹⁹ Kuṇḍapuram nagaram majjham majjheṇaṃ niggaḇchai, 2 ttā jeṇ' eva nāya²⁰-saṃḍa-vāṇe ujjāṇe, jeṇ' eva asoga-vara-pāyave, teṇ' eva uvāgaḇchai, (115.) 2 ttā asoga-vara-pāyavassa ahe sīyaṃ¹ thāveī, 2 ttā sīyāo¹ paccoruhai, 2 ttā sayam eva ābharāṇa-mallāḷaṃkāram omuyai², 2 ttā sayam eva paṃca-muṭṭhiyaṃ¹ loyaṃ¹ karei, 2 ttā chaṭṭheṇaṃ bhatteṇaṃ apāṇaṇaṃ hatth'uttarāhiṃ nakkhatteṇaṃ jogam uvāgaṇeṇaṃ egaṃ deva-dūsam ādāya ege abīe munde bhavittā agārāo aṇagāriyaṃ pavvaie. (116.) samaṇe bhagavaṃ Mahāvīre saṃvacebhaṇaṃ sāhiya¹-māsaṃ *jāva*² cīvara-dhārī hotthā³. teṇa paraṃ acele⁴ pāṇi-paḍiggahie samaṇe bhagavaṃ Mahāvīre sāiregāṇi⁵ duvāḷasa vāsāṇi miccaṃ voṣaṭṭha-kāe ciyatta¹-dehe, je kei uvasaggā uppajjanti — taṃ jahā: divvā vā māṇusā vā tirikkha-joṇiyā¹ vā aṇḍomā vā paḍilomā vā — te uppane⁶ saṃmaṇaṃ sahai⁷ khamai⁷ titikkhai⁷ ahiyāsei⁸. (117.) tae ṇaṃ samaṇe bhagavaṃ Mahāvīre aṇagāre jāe iriyā¹-samie bhāsā-samie esaṇā-samie āyāṇa-bhaṇḍa-matta-nikkhevaṇā-samie uccāra-pāsavaṇa-khela-siṃghāṇa-jalla-pāri-ṭṭhāvaṇiyā¹-samie² maṇa-samie vaya³-samie kāya-samie maṇa-gutte vaya³-gutte kāya-gutte gutt'-iṇḍie gutta-baṃbhayārī akohe amāṇe amāe alohe⁴ saṃte pasamte uvasamte parinivvude aṇāsave amame akipcaṇe chinna-ggaṇthe⁵ niruvaleve: kaṃsa-pāī¹ va mukka-toe, saṃkho⁶ iva niraṇḇaṇe, jīve iva appaḍihaya-gaī, gagaṇam iva niraḷambāṇe, vāyur⁷ iva⁸ appaḍibaddhe sārāya-salilaṃ va suddha-hiyae⁹, pukkha-pattam piva niruvaleve, kummo iva gutt'-iṇḍie, khaggi¹⁰-visāṇaṃ va ega-jāe, vihaga iva vippamukke, bhāruṇḍa¹¹-pakkhī¹ va appamatte, kuṃjaro iva soḍḍire¹², vasabho¹³ iva jāya-thāme, siho iva duddharise¹⁴, maṇḍaro iva appakampe, sāgaro iva gaṃbhīre¹⁵, caṇḍo iva soma-lese, sūro iva ditta-tee, jacca-kaṇagaṃ¹⁶

115. 11) °vujj° A *kvacit* paḍipucchamaṇe S. 12) down to jāva not in H. 13) juīe BE. 14) AE om. 15) BC A om. *jāva* the rest is wanting. 16) B om. all down to savva-tuḍiya. 17) nina° CE. 18) M om. 19) CEM om. 20) ṇṇ A, ṇ H.

116. 1) see 45¹. 2) °ati M, amui B, umui E.

117. 1) see 45¹. 2) E om. 3) hu° BEM. 4) °lae CEH. 5) sāti° CH. 6) ṇṇ A. 7) °ati C. 8) °siti C, °sei H, °sai M.

118. 1) see 45¹. 2) E om. 3) vai A. 4) °bhe CM. 5) gaṇthe BH, *kvacit* chinna-sōe S. 6) °e B. 7) vāur E, vāu M. 8) vva M. 9) hiae E. 10) khattī A. 11) °ra° BCEH. 12) soṇḍi° CEHM. 13) °ho BE. 14) °sse CH. 15) sug° A. 16) kaṃcaṇa H.

119. 1) rāyam AM. 2) li^o BEH. 3) ^oge A. 4) ^oia BE. 5) B adds ya.
6) sattu BM.
120. 1) ālavēṇam EM. 2) in CH after bhagavanitassa. 3) ^oie H. 4) A om.
kracit S. 5) only in A. 6) see 45¹. 7) ^oia E, soyavvuiyanivāṇaphala A.
8) C adds nam. 9) du^o BCEM.

gâminîe châyâe porisîe abhinivvattâe¹⁰ pamâṇa-pattâe suvvaenaṃ
divaseṇaṃ vijaṇaṃ muhutteṇaṃ Janḃbhiyagâṃassa⁶ nagarassa
bahiyâ¹¹ Ujuvâliyâe¹² naî-tîre viyâvattassa¹¹ ceiyassa¹¹ a-dûra-
sâmaṇte Sâmagassa gâhâvaissa kaṭṭha-karaṇaṃsî sâla-pâyavassa ahe
godohiyâe¹¹ ukkudûya¹³-nisijjâe âyâvaṇâe âyâvemâṇassa 2 chaṭṭheṇaṃ
bhatteṇaṃ apâṇaṇaṃ¹⁴ hatth'uttarâhiṃ nakkhatteṇaṃ jogam
uvâgaṇaṃ jhâṇ'antariyâe vaṭṭamâṇassa aṇaṇte aṇuttare nivvâghâe
nirâvaraṇe kasiṇe paḍipunne kevala-vara-nâṇa-damsaṇe samuppanne.
(120.) taṇ ṇaṃ samaṇe bhagavaṃ Mahâvîre arahâ¹ jâe² jiṇe kevali
savvaṇṇu³ savva-darisî, sa-deva-maṇuyâsurassa⁴ logassa⁵ pariyâyaṃ⁴
jâṇai⁶ pâsai⁶, savva-loe savva-jivâṇaṃ âgaṇiṃ gain⁷ thiṇ⁸ cavaṇaṃ
uvavâyaṃ takkaṃ maṇo mâṇasiyaṃ⁹ bhuttaṃ kaḍaṃ paḍiseviyaṃ⁴
âvî-kammaṃ raho-kammaṃ a-rahâ¹⁰ a-rahassa-bhâgî taṃ taṃ kâlaṃ
maṇa-vayaṇa-kâya-joge¹¹ vaṭṭamâṇaṇaṃ savva-loe savva-jivâṇaṃ
savva-bhâve jâṇamâṇe pâsamâṇe viharai. (121.)

teṇaṃ kâleṇaṃ teṇaṃ samaṇaṃ samaṇe bhagavaṃ Mahâvîre
Aṭṭhiyaggâṇa¹-nisâe paḍhamaṃ aṇtarâvâsaṃ vâsâ-vâsaṃ uvâgae,
Caṃpaṃ ca Piṭṭhicaṃpaṃ ca nisâe tao aṇtarâvâse vâsâ-vâsaṃ
uvâgae, Vesaliṃ nagariṃ Vâṇiyaggâṇaṃ² ca nisâe duvâlâsa
aṇtarâvâse vâsâ-vâsaṃ uvâgae, Râyagihaṃ nagaraṃ³ Nâlaṃdaṃ⁴
ca bâhiriyaṃ⁵ nisâe coddasa⁶ aṇtarâvâse vâsâ-vâsaṃ uvâgae, cha⁷
Mahiliyâe⁸, do Bhaddiyâe, egaṃ Âlabhiyâe, egaṃ Paṇiyabhûmîe⁹,
egaṃ Sâvatthîe, egaṃ Pāvâe majjhimâe Hatthipâlassa¹⁰ ranno rajjû-
sabhâe apacchimaṃ¹¹ aṇtarâvâsaṃ¹¹ vâsa-vâsaṃ uvâgae. (122.)
[tattha ṇaṃ je se Pāvâe majjhimâe Hatthipâlassa ranno rajjû-
sabhâe apacchime aṇtarâvâse vâsâ-vâsaṃ uvâgae, (123.)] tassa
ṇaṃ aṇtarâvâsassa, je se vâsaṇaṃ caṇṭṭhe mâse sattame
pakkhe khattiya¹-bahule, tassa ṇaṃ kattiya¹-bahulassa pannarasî²-
pakkheṇaṃ jâ sâ carimâ³ rayaṇî, taṃ rayaṇiṃ ca ṇaṃ samaṇe
bhagavaṃ Mahâvîre kâla-gae viikkaṇte samujjâe⁴ chinna-jâi-jarâ-
maraṇa-baṇḍhaṇe siddhe buddhe⁶ mutte aṇtagaḍe parinivvudde
savva-dukkha-ppahiṇe⁶; caṇḍe nâmaṃ se docce⁷ samvacechare,
piivaddhaṇe⁸ mâse, naṃdivaddhaṇe pakkhe, suvva'yaggî⁹ nâmaṃ se
divase nvasami¹⁰ tti¹¹ pavuccai¹², devâṇaṃdâ nâmaṃ sâ rayaṇî
niriti¹³ tti pavuccai¹², ¹⁴acce lave, mutte¹⁵ pâṇu, thove siddhe,

120. 10) tñh A, °vitñh⁰ B. 11) no y in E. 12) °yâ A, see¹¹. Ujju⁰ CHM.
13) °ad⁰ AH, °utt⁰ B. 14) pp CEM.

121. 1) arihaṇṭe E, arihâ *kvacit* S. 2) *kvacit* jâṇae S. 3) ṇṇ A, H adds
ṇaṃ. 4) see 120¹¹. 5) loy⁰ A. 6) °ati CH. 7) गयाṇ A. 8) ṭhiyaṃ H.
9) °iaṃ BE. 10) arihâ M. 11) joe H.

122. 1) aṭṭhiagâ BE, aṭṭhiigg C. 2) °iyagâ⁰ B, °eagâ⁰ E. 3) nay⁰ B.
4) °ñ⁰. 5) °iaṃ BE. 6) caṇṭ⁰ BEHM. 7) not in BE. 8) Mihiliâe E, not in
B. 9) see 120¹¹. 10) °vâl⁰ AB, °lagassa A. 11) °e CEH.

123. not in ABCH.

124. 1) see 120¹¹. 2) ṇṇ AM. 3) cara⁰ CE. 4) samugghâe com. of M.
5) H om. 6) pa⁰ E. 7) du⁰ BCE. 8) piñ⁰ A. 9) aggivese BM *kvacit* S.
10) °me BCEH, nvasama S. 11) itti BCS. 12) °ai BCM. 13) niri B, nirati CM,
nira E. 14) down to savvattha not in H. 15) S supto *kvacit* mutte. muhutte CEH.

nāge karaṇe, savvatthasiddhe muhutte, sâṇi¹⁶ nakkhatteṇaṃ jogam uvāgaṇaṃ kâla-gae viikkaṇte *jāva* savva-dukkha-ppahīṇe. (124.)

jaṇṇaṃ rayaññaṃ ca ṇaṇṇaṃ samaṇe bhagavaṇ¹ Mahāvīre kâla-gae² *jāva* savva-dukkha-ppahīṇe, sâ ṇaṇṇaṃ³ rayaññaṃ bahūhim devehiṃ devīhi ya⁴ uvayamāṇehi ya⁴ uppayaṃmāṇehi ya⁴ ujjoviyā⁵ yāvi⁶ hotthā⁷. (125.) jaṇṇaṃ rayaññaṃ ca ṇaṇṇaṃ samaṇe bhagavaṇ¹ Mahāvīre kâla-gae *jāva* savva-dukkha-ppahīṇe, sâ ṇaṇṇaṃ rayaññaṃ bahūhim devehiṃ² devīhi ya³ uvayamāṇehi ya³ uppayaṃmāṇehi ya³ uppiṇṇajalaga⁴-bhūyā⁵ kahakahaga-bhūyā⁶ yāvi⁷ hotthā⁸. (126.)

jaṇṇaṃ rayaññaṃ ca ṇaṇṇaṃ samaṇe bhagavaṇ¹ Mahāvīre kâla-gae¹ *jāva* savva-dukkha-ppahīṇe, taṃ rayaññaṃ ca ṇaṇṇaṃ jeṭṭhassa² Goyamassa³ Imḍabhūssa⁴ aṇḍārassa aṇṭevāsissa Nāyae pīja-baṇḍhaṇe vocchinne⁵ aṇṇante aṇuttare⁶ *jāva* kevala-vara-nāṇa-dāṇisaṇe samuppaṇne. (127.)

jaṇṇaṃ rayaññaṃ ca ṇaṇṇaṃ samaṇe bhagavaṇ¹ Mahāvīre² *jāva* savva-dukkha-ppahīṇe, taṃ rayaññaṃ ca ṇaṇṇaṃ nava Mallā³ nava Lecchā³ Kāsī-Kosalagā aṭṭhārasa vi gaṇa-rāyāṇo amāvasāe pārābhoyaṇ⁴ posahovavāsaṃ paṭṭhavaiṃsu⁵: 'gae se bhāv'-ujjoe, davv'-ujjoyaṃ karissāmo.' (128.) jaṇṇaṃ rayaññaṃ ca ṇaṇṇaṃ samaṇe 3¹ *jāva* savva-dukkha-ppahīṇe, taṃ rayaññaṃ ca ṇaṇṇaṃ khuddāe nāma² bhāsa-rāsī maha-ggahe do-vāsa-sahassa-ṭṭhi³ samaṇassa bhagavaṇo Mahāvīrassa

jamma-nakkhattaṃ saṇṇaṇṇe. (129.) 1¹ap-pabhiṇṇa² ca ṇaṇṇaṃ se khuddāe³ bhāsa-rāsī maha-ggahe do-vāsa-sahassa-ṭṭhi⁴ samaṇassa bhagavaṇo Mahāvīrassa jamma-nakkhattaṃ saṇṇaṇṇe, taṃ pabhiṇṇaṃ ca ṇaṇṇaṃ samaṇāṇaṃ niggamthāṇaṃ niggamthiṇa ya no udie⁵ 2 pūyā⁶-sakkāre pavattai⁷. (130.) jayā ṇaṇṇaṃ se⁸ khuddāe *jāva* jamma-nakkhattāo viikkaṇte⁹ bhavissai, tayā ṇaṇṇaṃ niggamthāṇaṃ niggamthiṇa

ya no udie⁵ pūyā⁶-sakkāre bhavissai. (131.) jaṇṇaṃ rayaññaṃ ca ṇaṇṇaṃ samaṇe bhagavaṇ¹ Mahāvīre kâla-gae¹ *jāva*² savva-dukkha-ppahīṇe, taṃ rayaññaṃ ca ṇaṇṇaṃ kumthū aṇuddharī nāmaṃ samuppaṇṇā³: jā ṭhiyā⁴ acaḷamāṇā chaumatthāṇaṃ niggamthāṇaṃ⁵-niggamthiṇa ya no cakkhu-phāsaṃ havvaṃ āgacchā⁶; jā aṭṭhiyā⁷ caḷamāṇā chaumatthāṇaṃ niggamthāṇaṃ⁵ niggamthiṇa ya cakkhu-phāsaṃ havvaṃ

124. 16) sāt^o C.

125. 1) omitted in H, bhay^o B. 2) A adds viikkaṇte. 3) not in AC. 4) a E. 5) 'iā E. 6) āvi E, vi AB. 7) hu^o BEM.

126. 1) bhay^o B. 2) 'hi a E. 3) a E. 4) 'gamāṇā M. 5) bhūā BE. 6) bhūā E. 7) āvi E. 8) hu^o AEM.

127. 1) A om. 2) jī^o BE. 3) goa^o E. 4) 'tissa A, 'yassa C. 5) vu^o BEM. 6) E adds nivvāghāe, nirāvaraṇe.

128. 1) bhay^o B, see². 2) not in ACE, 3 H. 3) 'ai E. 4) varā^o A, vārā^o B; 'bhoe AE, 'bhoam B. 5) 'viṃsu EMS.

129. 1) not in ABE; M Bhagavaṇ¹ Mahāvīre. 2) BEM after rāsī, nāmaṃ CH. 3) ṭh BCE, ṭhāi A.

130 and 131. 1) down to taṃ^o not in B. 2) jaṇṇaṃ rayaññaṃ H. 3) A adds nāma. 4) see 129³. 5) uie B. 6) pūā BEM. 7) 'ai CHM, bhavissai A. 8) not in H. 9) vii^o A.

132. 1) not in H. 2) not in CE. 3) ṇu C. 4) ṭhiā BEH. 5) 'ṇa ya E. 6) 'aṇṇi BEM. 7) ṭhiyā BC, ṭhiyā H, aṭhiā EM.

âgacchai⁶; (132.) jam pâsittâ bahûhim niggamthehim niggamthihi ya¹ bhattâim paccakkhâyâim. se² kim âhu bhamte: 'ajja-ppabhiim³ durârâhae⁴ samjame⁵ bhavissai.' (133.)

tenam kâleṇam tenam samaṇam samaṇassa bhagavao Mahāvīrassa Iṇḍabhūi¹-pāmokkhāo² coddassa³ samaṇa-sāhassio ukkosiyā⁴ samaṇa-sampayā hotthā⁵. (134.) samaṇassa¹ bhagavao Mahāvīrassa AjjaCamdaṇa-pāmokkhāo² chattisaṃ³ ajjiyā⁴-sāhassio ukkosiyā⁴ ajjiyā⁴-sampayā hotthā⁵. (135.) samaṇassa bhagavao Mahāvīrassa Samkhasayaga-pāmokkhāṇam² samaṇovāsagāṇam egā saya-sāhassio⁶ aṇṇaṭṭhiṃ⁷ ca saḥassā ukkosiyā⁸ samaṇovāsagāṇam⁹ sampayā hotthā⁵. (136.) samaṇassa bhagavao Mahāvīrassa Sulasā-Reva¹-pāmokkhāṇam² samaṇovāsiyāṇam³ tinni saya-sāhassio atthārassa saḥassā⁴ ukkosiyā³ samaṇovāsiyāṇam³ sampayā hotthā⁵. (137.) samaṇassa ṇam¹ bhagavao Mahāvīrassa tinni sayā cauddasapuvvīṇam² ajiṇāṇam jīṇa-samkāsāṇam savv'-akkhara-sannivāṇam³ Jīṇo viva avitaḥam vāgaramāṇāṇam ukkosiyā⁴ coddasapuvvīṇam⁵ sampayā hotthā⁶. (138.) samaṇassa ṇam¹ bhagavao Mahāvīrassa terasa sayā ohi-nāṇīṇam aisesa-pattāṇam ukkosiyā⁴ ohi-nāṇīṇam⁷ sampayā hotthā⁶. (139.) samaṇassa ṇam¹ bhagavao Mahāvīrassa satta sayā kevala-nāṇīṇam sambhinna-vara-nāṇa-daṃsaṇa-dharāṇam ukkosiyā⁴ kevala⁸-nāṇi⁹-sāṇāṇam sampayā hotthā⁶. (140.) samaṇassa ṇam¹ bhagavao Mahāvīrassa satta sayā veuvvīṇam adevāṇam dev'-iddhi²-pattāṇam ukkosiyā³ veuvvi⁴-sāṇāṇam sampayā hotthā⁵. (141.) samaṇassa ṇam¹ bhagavao Mahāvīrassa paṃca sayā viula-maīṇam⁶ aḍḍhāijjesu⁷ dīvesu dosu ya⁸ samuddesu sannīṇam paṃc'-imḍiyāṇam³ pajjattagāṇam⁹ maṇogae bhāve jāṇamṭāṇam¹⁰ ukkosiyā viula-maīṇam¹¹ sampayā hotthā⁵. (142.) samaṇassa ṇam¹ bhagavao Mahāvīrassa cattāri sayā vāṇam² sadeva-maṇuyāsurāe³ parisāe vāe⁴ aparājiyāṇam⁵ ukkosiyā⁵ vāi-sāṇāṇam sampayā hotthā⁶. (143.) samaṇassa bhagavao Mahāvīrassa satta aṇṇevāsi⁷-sayāim siddhāim jāva savva-dukkha-ppahīṇāim cauddasa ajjiyā⁵-sayāim siddhāim. (144.)⁸ samaṇassa ṇam¹ bhagavao Mahāvīrassa atthā sayā aṇṇuttaravāiṇam² gai³-kallāṇāṇam thii⁴-kallāṇāṇam

133. 1) a E. 2) only in EM. 3) °bhii A. 4) °hee M after bhavissai. 5) samjame M.

134. 1) °bhūi BCM. 2) °mn° BCEH, °āṇam H. 3) cau° BEHM. 4) °iā BE. 5) °luo° BEM, thus always.

135 and 136. 1) H adds ṇam. 2) °mu° BEH, always. 3) °sa C. 4) °iā E. 5) see 134⁵. 6) °iū EM. 7) aṇṇasāṭṭhiṃ B. 8) °iā BE. 9) °say° B, °siy° H.

137. 1) °ai BE. 2) see 135². 3) °iā° E. 4) °āo A. 5) see 134⁵.

138—140. 1) not in BE. 2) co° A. 3) °eṇam H. 4) °iā E. 5) see 134³, puvvi M. 6) see 134⁵. 7) nāṇi B. 8) °li A, H adds vara. 9) nāṇīṇam M.

141 and 142. 1) not in BE. 2) aḍ° CEH. 3) °iā° E. 4) veuvviyā C, veuvvia E. 5) see 134⁵. 6) maī° E. 7) °ttā° BM. 8) a EII. 9) °yāṇam A. 10) jāṇamāṇāṇam BCEM. 11) see⁶, maī H.

143 and 144. 1) not in BE. 2) vād° A. 3) °nā° EH. 4) vād° H. 5) see 120¹¹. 6) see 134⁵. 7) °i C. 8) sūtra 144 is wanting in A.

145 and 146. 1) BE om. 2) vāṇam E, vāṇam H. 3) °ti C. 4) thii AM.

⁵āgamesi bhaddāṇaṃ ukkosiyā⁶ aṇuttarōvavāiyāṇaṃ sampayā hotthā⁷. (145.) samaṇassa ṇaṃ bhagavao Mahāvīrassa duvihā aṇṭagaḍa-bhūmī hotthā⁷; taṃ jahā: jug'-aṇṭakaḍa⁸-bhūmī ya⁹ pariyāy'-aṇṭakaḍa⁸-bhūmī ya⁹; jāva taccāo purisa-jugāo jug'-aṇṭakaḍa⁸-bhūmī¹⁰, cau-vāsa-pariyāe⁶ aṇṭam akāsi. (146.)

teṇaṃ kāleṇaṃ teṇaṃ samaeṇaṃ samaṇe bhagavaṃ Mahāvīre tīsaṃ vāsāṃ agāra-vāsa-majjhe vasittā, sāiregāṃ duvālasa vāsāṃ chaumattha-pariyāyaṃ¹ pāuṇittā, des'-ūṇāṃ tīsaṃ vāsāṃ kevali-pariyāyaṃ¹ pāuṇittā, bhāyālisaṃ² vāsāṃ sāmanna-pariyāyaṃ¹ pāuṇittā, bhāvattariṃ vāsāṃ savv'-āyaṃ³ pālaittā⁴, khīṇe veyañij'-āya⁵-nāma-gotte⁶ imīse osappiñīe⁷ dūsama⁸-susamāe⁹ samāe bahu-viikkamṭāe¹⁰ tīhiṃ vāsehiṃ addhanavamehi ya¹¹ māsehiṃ sesehiṃ Pāvāe majjhimāe Hatthipālagassa¹² ranno rajjū¹³-sabhāe ege abīe chaṭṭheṇaṃ bhatteṇaṃ apāṇaṇaṃ¹⁴ sāṇā nakkhatteṇaṃ jogam uvāgaṇaṃ paccūsa-kāla-samayaṃsi sappaliyaṃka¹⁵-nisanne paṇapannaṃ¹⁶ ajjhayaṇāṃ pāva-phala-vivāgāṃ chaṭṭisaṃ ca¹⁷ aputṭha-vāgaraṇāṃ vāgarittā¹⁸ pabāṇaṃ¹⁹ nāma²⁰ ajjhayaṇaṃ vibhāvemāṇe 2 kāla-gae viikkamṭe²¹ samujjāe²² chinna-jāi-jarā-maraṇa-baṇḍhaṇe siddhe buddhe mutte aṇṭakaḍe²³ parinivvude savva-dukkha-ppahīṇe. (147.) samaṇassa bhagavao Mahāvīrassa jāva savva-dukkha-ppahīṇassa nava vāsa-sayāṃ viikkamṭāṃ, dasamassa ya vāsa-sayassa ayaṃ asiṃme¹ saṃvacchare kāle gacchai. vāyaṇ'-aṇṭare puṇa: ayaṃ teṇaue saṃvacchare² kāle³ gacchai iti⁴. (148.)

Teṇaṃ kāleṇaṃ teṇaṃ samaeṇaṃ Pāse arahā purisāḍāṇīe paṃca-visāhe hotthā¹; taṃ jahā: visāhāhiṃ cue² caittā gabbhaṃ vakkamṭe, visāhāhiṃ jāe, visāhāhiṃ muṇḍe bhavittā agārāo aṇḍāriyaṃ pavvaie, visāhāhiṃ aṇṭe aṇṭtare nivvāghāe nīrāvaraṇe kasīṇe paḍipunne kevala-vara-nāṇa-damssaṇe samuppanne, visāhāhiṃ parinivvūe. (149.) teṇaṃ kāleṇaṃ teṇaṃ samaeṇaṃ Pāse¹ arahā purisāḍāṇīe, je se gīmhāṇaṃ paḍhame māse paḍhame pakkhe citta-bahule, tassa ṇaṃ citta²-bahulassa cautthi-pakkheṇaṃ pāṇayāo³ kappāo viṣaṃ-sāgarōvama-tṭhiyāo⁴ aṇṭtaraṃ cayaṇ⁵ caittā⁶, ih'eva Jambuddhīve dīve Bhārahe vāse Bāṇārasīe⁷ nayaṇīe Āsaseṇassa⁸ ranno Vammāe⁹ devīe puvvarattāvaratta-kāla-samayaṃsi visāhāhiṃ nakkha-

145 and 146. 5) down to sampayā not in A. 6) see 120¹¹. 7) see 134⁵. 8) 'gaḍa CEH. 9) a BE. 10) A adds ya.

147. 1) 'iā⁹ E, 'gaṇ CHM. 2) ba⁹ C. 3) 'uaṃ CE, 'oyaṃ H. 4) pāuṇittā E. 5) vea⁹ E, 'ua BE, 'oya CH. 6) gu⁹ BE. 7) uss⁹ M. 8) du⁹ M. 9) sū⁹ BE. 10) viti⁹ A, via⁹ B, viya⁹ C. 11) a E. 12) 'pālassa E, 'vālassa BM. 13) ū M. 14) pp H. 15) 'iā⁹ E. 16) paṇṇa⁹ A. 17) not in H. 18) 'ettā CH. 19) pāvayaṇaṃ A. 20) nām' E. 21) viti⁹ A. 22) 'gghāe H. 23) 'gaḍe BEM.

148. 1) asiṃme E. 2) 'ra B. 3) not in A. 4) B ii, BM add disai.

149. 1) hu⁹ BEM. 2) cae C.

150. 1) C adds ṇaṃ. 2) ce⁹ A. 3) 'āu B, pāṇāu H. 4) tṭhit⁹ A, tṭhi⁹ M, tṭhiyāo BH, tṭhiāo E. 5) caṇṇ M. 6) cayittā A. 7) Vā⁹ C. 8) Assa⁹ H. 9) Vāmāo C.

ttenam jogam uvâgaeṇam âhâra-vakkantîe bhava-vakkantîe 900
sarîra-vakkantîe kucchimsi¹⁰ gabbhattâe vakkante. (150.) Pâse nam
arahâ purisâdânîe tin-nâṇovagae¹ yâvi² hotthâ³; tam jahâ: 'caissâmi'
tti jāṇai, cayamāṇe na jāṇai⁴, 'cne⁵ 'mi' tti jāṇai. *tenam c'eva abhîlâ-
venam suvîna-damsana-vihāṇeṇam savvaṇ jāva* niyaga⁶-giham
aṇupaviṭṭhâ *jāva* suham suheṇam tam gabbham parivahai. (151.)
tenam kâleṇam tenam samaṇam Pâse arahâ purisâdânîe, je se
hemaṇṭāṇam¹ docce² mâse tacce pakkhe posa-bahule, tassa nam
posa-bahulassa dasanî-pakkheṇam navaṇham³ māsāṇam bahu-paḍi-
punnāṇam addh'aṭṭhamāṇam⁴ râṇḍiyāṇam viikkantāṇam⁵ puvva-
rattâvaratta-kâla-samayaṇsi visâhâhim nakkhatteṇam jogam uvâgae-
ṇam ârogg⁶ ârogaṇ⁶ dârayam payâyâ. (152.)

[jam rayanî ca nam Pâse arahâ purisâdânîe jâe, tam rayanîm
ca nam bahûhim devehim devîhi a *jāva* uppiṇjalaga-bhûâ kahakahaga-
bhûâ yâvi hutthâ.] (153.) *jammanam¹ savvam¹ Pâsâbhîlâvenam
bhâṇiyavvam² jāva* tam hou nam kumâre Pâse nâmeṇam³. (154.)

Pâse nam arahâ purisâdânîe dakkhe dakkha¹-paṇne paḍirûve²
allîṇe³ bhaddae vinîe tîsam vâsîm agâra-vâsa-majjhe vasittâ punar avi
log'-antîehim jiya⁴-kappiehim⁵ devehim⁶ tâhim itthâhim *jāva* evam
vayâsi: (155.) jaya 2 napdâ! jaya 2 bhaddâ! bhaddam te⁷ *jāva* jaya 2
saddam paṇṇamti. (156.) puvvîm pi nam Pâsassa¹ arahao purisâdâ-
ṇiyassa³ māṇussagâo gihattha-dhammâo aṇuttare âhohie², *tam c'eva
savvam jāva* dâṇam dâiyāṇam³ paribhâittâ⁴, je se hemaṇṭāṇam ducce⁵
mâse tacce pakkhe posa-bahule, tassa nam posa-bahulassa ikkârasî⁶-
divaseṇam puvv'āṇha⁷-kâla-samayaṇsi visâlâe siviya⁸ sa-deva-
maṇṇyâsurâe⁸ parisâe, *tam c'eva savvam navaram*, Bâṇârasin
nagarim⁹ majjham majjheṇam niggacchai, 2ttâ jeṇ' eva âsama-pae
ujjâṇe jeṇ' eva asoga-vara-pâyave, ten' eva uvâgacchai, 2ttâ asoga-
vara-pâyavassa ahe siyam¹⁰ thâvei, 2ttâ siyâo¹¹ paccoruhai, 2ttâ
sayam eva âbharāṇa-mallāṇakâram omuyai¹², 2ttâ sayam eva
paṇca-muṭṭhiyam³ loyam⁸ karei, 2ttâ aṭṭhamenam bhatteṇam
apâṇaṇam visâhâhim nakkhatteṇam jogam uvâgaeṇam egam deva-
dûsam âdâya tihim purisa-saehim saddhim munḍe bhavittâ agârâo
anagâriyam¹³ pavvaie. (157.) Pâse nam arahâ purisâdânîe tesim¹

150. 10) 'amsi H.

151. 1) ṇṇ AM. 2) âvi EH. 3) hu^o BEM. 4) yâṇai B. 5) cno AC.
6) nia^o BE, 'gaṇ BCH.

152. 1) gimha-he^o A. 2) du^o BEEM. 3) nh M. 4) 'ṇa ya BE. 5) viti^o
AC. 6) 'ru^o BEH, âroga arogaṇ A.

153. only in M.

154. 1) M: sesaṇ tal'eva navaram. 2) 'nia^o BE. 3) A adds hou 2.

155 and 156. 1) not in A. 2) paḍipunnarûve A. 3) al^o E. 4) jîa E, jiya
BM. 5) kappiehim B. 6) after log^o B. 7) BE add jaya 2 khattiyavaravasahâ.

157. 1) M adds nam. 2) A adds nam, âbhoie E. 3) see 120¹¹.
4) 'ettâ A. 5) do^o C. 6) ekâ^o A, ekkâ^o C. 7) nh BM. 8) see 45¹. 9) nay^o
BE. 10) sîam CE. 11) sîao CE. 12) umuyai EHM, see³. 13) 'iam EH.

158. 1) tesii BM.

rāṇḍiyāim² niecaṇ vosaṭṭha-kāe ciyatta³-dehe, je kei⁴ uvasaggā uppajjamti, — taṇ jahā: divvā vā māṇussā vā tirikkha-joniyā⁵ vā aṇulomā vā paḍilomā vā — te uppanne sammaṇ sahai titikkhai khamai ahīyāsei³. (158.) tae¹ ṇaṇ se Pāse bhagavaṇ² aṇagāre jāe iriyā³-samie⁴ bhāsā-samie *jāva* appāṇaṇ bhāveṇāṇassa tesim⁵ rāṇḍiyāim⁶ viikkamāim⁷ caurāsīṇassa rāṇḍiyassa³ aṇṭarā vaṭṭamāṇassa⁸, je se gimbhāṇaṇ paḍhame māse, paḍhame pakkhe citta⁹-bahule, tassa ṇaṇ citta⁹-bahulassa cautthi-pakkheṇaṇ puvv'āṇa¹⁰-kāla-samayaṇsi dhāyā¹¹-pāyavassa ahe chaṭṭheṇaṇ¹² bhattenṇaṇ apāṇaṇaṇ visābhāṇiṇ nakkattenṇaṇ jogam uvāgaṇaṇ jhāṇ'aṇṭariyāe³ vaṭṭamāṇassa aṇante aṇuttare¹³ nivvāghāe nīrāvaraṇe *jāva* kevala-vara-nāṇa-dāṇisaṇe sanuppanne *jāva* jāṇamāṇe pāsamāṇe viharai. (159.)

Pāsassa ṇaṇ arahao purisādāṇiyassa¹ aṭṭha gaṇā aṭṭha gaṇa-harā hotthā², taṇ jahā:

Subhe ya Ajjaghose ya¹ Vasitthe Baṇbhayāri ya¹ |

Some Sirihare c'eva Virabhadde Jasevi³ ya¹ || (160.)

Pāsassa ṇaṇ arahao purisādāṇiyassa¹ Ajjadinna²-pāmukkhāo³ solasa samaṇa-sāhassio ukkosiyā¹ samaṇa-saṇpayā hotthā⁴. (161.) Pāsassa ṇaṇ arahao purisādāṇiyassa¹ Pupphacūla-pāmukkhāo³ aṭṭhattisaṇ⁵ aṇṇiyā¹-sāhassio ukkosiyā¹ aṇṇiyā¹-saṇpayā hotthā⁴. (162.) Pāsassa¹ ṇ. a. p. Suvvaya³-pāmukkhāṇaṇ² samaṇovāsagāṇaṇ egā saya-sāhassi⁴ causaṭṭhiṇ⁵ ca sahaṇṇā u. samaṇovāsagāṇaṇ s. h. (163.) Pāsassa ṇ. a. p. Suṇandā-pāmukkhāṇaṇ² samaṇovāsīyāṇaṇ⁶ timi saya-sāhassio satta⁷-viṇaṇ ca sahaṇṇā u. samaṇovāsīyāṇaṇ⁸ s. h. (164.) Pāsassa ṇ. a. p. addhuṭṭha-sayā cauddasaṇuvvīṇaṇ⁹ aṇṇāṇaṇ jīṇa-saṇkāsaṇaṇ savv'-akkhara *jāva* cauddasaṇuvvīṇaṇ⁹ s. h. (165.) Pāsassa ṇ. a. p. cauddasa¹ sayā ohi-nāṇīṇaṇ, dasa sayā kevala-nāṇīṇaṇ, ekkārasa² sayā vevvīyāṇaṇ³, chas-sayā⁴ riṇ-maṇīṇaṇ⁵, dasa sayā siddhā, viṇaṇ aṇṇiyā⁶-sayā siddhā, addh'aṭṭhama-sayā viula-maṇīṇaṇ, chas-sayā vāṇīṇaṇ, bārasa sayā aṇṇṭarovaṇāyāṇaṇ⁷. (166.) Pāsassa ṇ. a. p. duvīhā aṇṇṭagaḍa-bhūmī hotthā¹, taṇ jahā: jug'-aṇṇṭakaḍa²-bhūmī ya³ pariya⁴-aṇṇṭakaḍa²-bhūmī ya³; jāva cautthāo purisa-jugāo jug'-aṇṇṭakaḍa²-bhūmī, tivāsa-pariyāe⁵ aṇṇṭam akāsī. (167.)

158. 2) 'iāim E, 'āṇaṇ CH. 3) see 45¹. 4) keva C, ke M. 5) see 120¹¹.

159. 1) tato CH. 2) bhay^o H. 3) see 120¹¹. 4) not in ACHM. 5) ti^o B, 'ii M. 6) 'iā^o CE. 7) viti^o AC. 8) 'ue BH. 9) co^o AC. 10) nh H. 11) dhāiya CE, see³. 12) aṭṭhameṇaṇ *kvacit* S. 13) B om.

160. 1) see 120¹¹. 2) hu^o BEM. 3) 'eva C.

161 and 162. 1) see 120¹¹. 2) ṇ B. 3) 'mo^o A. 4) hu^o BEM. 5) 'ati^o BM.

163—165. 1) in the following §§ I have adopted, the custom of the Mss. and not written out the always recurring words; for v. r. see 161, 162. 2) 'mo^o AM. 3) Suṇandā ACH. 4) 'io BE. 5) 'i C. 6) see 120¹¹. 7) satta BHM. 8) 'iyā M, 'iā^o E. 9) co^o A.

166. 1) co^o AC. 2) ekā^o H, egā^o E, ikk^o B. 3) 'vīṇaṇ EM. 4) down to addh^o not in A, chasayā C. 5) 'iṇaṇ E. 6) 'iā CE. 7) 'vāṇaṇ CM, vāṇaṇ E.

167. 1) hu^o BEM. 2) gaḍa BE. 3) a BE. 4) pariya¹ H, pari¹ E. 5) 'iāo E

teṇaṃ kâleṇaṃ teṇaṃ samaṇeṇaṃ Pāse a. p. tisaṃ vāsāṃ agāra-
vāsa-majjhe vasittā, tesūṃ rāṃpiyāṃ caumattha-pariyāyaṃ¹ pāṇittā,
des'ūṇāṃ sattari vāsāṃ kevali-pariyāyaṃ¹ pāṇittā, paḍipunnāṃ²
sattari vāsāṃ sāmanna-pariyāyaṃ pāṇittā, ekaṃ³ vāsa-sayaṃ
savv'āṇyaṃ⁴ pālaittā⁵, khīṇe veyaññij'āṇya⁴-nāma-gotte⁶ imise osa-
ppijñe⁷ dāsama-susamāe⁸ babu-viikkamṭāe⁹, je se vāsāṇaṃ paḍhame
māse docce pakkhe¹⁰ sāvāṇa-suddhe, tassa ṇaṃ sāvāṇa-suddhassa
aṭṭhami-pakkheṇaṃ uppip sammeya¹-sela-siharaṃsiappa-cauttisāme¹¹
māsēṇaṃ bhatteṇaṃ apāṇaṇaṃ visāhāhiṃ nakkhatteṇaṃ jogam
uvāgaṇaṃ puvv'āṇa¹²-kāla-samayaṃsi vagghāriya¹-pāṇi kāla-gae¹³
jāva savva-dukkha-ppahīṇe. (168.) Pāsassa ṇaṃ arahao *jāva* savva-
dukkha-ppahīṇassa dūvālasa vāsa-sayāṃ viikkamṭāṃ⁸, terasamassa
ya¹⁴ ¹⁵vāsa-sayassa ayaṃ tisaime saṃvacchare¹⁶ kāle gacchai. (169.)

teṇaṃ kâleṇaṃ teṇaṃ samaṇeṇaṃ arahā¹ Ariṭṭhanemī paṃca-
citte hotthā², taṃ jāhā: cittaḥiṃ cue caittā gabbhaṃ vakkamṭe³,
jāva cittaḥiṃ parinivvū. (170.) teṇaṃ kâleṇaṃ teṇaṃ samaṇeṇaṃ
arahā¹ Ariṭṭhanemī, je se vāsāṇaṃ cautthe māse sattame pakkhe
kattiya²-bahule, tassa ṇaṃ kattiya²-bahulassa bārasī³-pakkheṇaṃ
aparājijyāo⁴ mahāvīmāṇāo chattisaṃ⁵-sāgarovama-tṭhiyāo⁶ aṇaṃtaraṃ
cayaṃ⁷ caittā, ih'eva Jambuddhīve dīve Bhārahe vāse Soriyapure²
nayare⁸ Samuddavijayassa ranno bhāriyāe¹ Sivāe⁹ devie puvva-
rattāvaratta-kāla-samayaṃsi *jāva* cittaḥiṃ gabbhattāe vakkamṭe
*savvaṃ taḥ'eva*¹⁰ *suviṇa*¹¹-*daṃsaṇa*-*daviṇa*-*saṃharaṇ*'-*āyayaṃ*¹²
*ettha*¹³ *bhāṇiyavvaṃ*¹⁴. (171.) teṇaṃ kâleṇaṃ teṇaṃ samaṇeṇaṃ arahā¹
Ariṭṭhanemī, je se vāsāṇaṃ paḍhame māse docce¹ pakkhe sāvāṇa-
suddhe, tassa ṇaṃ sāvāṇa-suddhassa paṃcamī-pakkheṇaṃ navaṇṇaṃ²
māsāṇaṃ *jāva* cittaḥiṃ nakkhatteṇaṃ jogam uvāgaṇaṃ āroga³
ārogaṃ⁴ dārayaṃ⁵ payāyā. *janmaṇaṃ Samuddavijayābhilāveṇaṃ*
*neyjavvaṃ*⁶ *jāva* taṃ hou⁷ kumāre Ariṭṭhanemī nāmeṇaṃ 2.

arahā Ariṭṭhanemī dakkhe *jāva* tinni vāsa-sayāṃ kumāre agāra-
vāsa-majjhe vasittā ṇaṃ puṇar avi log'-aṇṭiehiṃ⁸ jiya⁹-kappiehiṃ¹⁰
devehiṃ *taṃ ceva savvaṃ bhāṇiyavvaṃ*¹¹ *jāva* dāṇaṃ dāyāṇaṃ

168 and 169. 1) see 120¹¹. 2) bahu⁰ M, ṇ H. 3) ikk⁰ B, ekaṃ H, egaṃ E.
4) 'āo⁰ H, see¹. 5) pāṇittā CH. 6) gu⁰ BE. 7) usa⁰ BCEHM. 8) sū⁰ B.
9) viti⁰ AC. 10) du⁰ BEM. 11) co⁰ A. 12) nh H; puvvarattāvaratta BEM.
S *lekḥakadoshān matabheddā vā*. 13) E adds viikkamṭe. 14) ṇaṃ BEM, not
in CH. 15) not in BCHM. 16) 'ra B.

170. 1) arihā E. 2) hu⁰ BEM. 3) BE add taḥ'eva ukkhevao com. M. S.

171. 1) arihā E. 2) see 120¹¹. 3) dūvālasī CH. 4) 'iāo AE. 5) tittisaṃ.
A, *kracit* com. M. S. 6) see¹, tṭhit⁰ A, tṭhiyāo CH. 7) caim M. 8) nag⁰ A.
9) Sivā CM. 10) CH add navaraṃ. 11) sum⁰ B. 12) āi B, āim EM. 13) i⁰
B, itthaṃ EM. 14) bha⁰ CH, see².

172. 1) du⁰ BEM. 2) nh CHM. 3) 'ru⁰ BE, 'gga AC. 4) 'ru⁰ BE, ar⁰
M. 5) A om. 6) ñea⁰ EH, neta⁰ M. 7) hou⁰ CHM. 8) loy⁰ AM. 9) see 120¹¹.
10) 'ie⁰ C. 11) see⁹, CH om.

paribhāittā¹², (172.) je se vāsāṇaṃ padhame māse docce¹ pakkhe sāvāṇa-suddhe, tassa naṃ sāvāṇa-suddhassa chaṭṭhi-pakkheṇaṃ puvvāha²-kāla-samayaṃsi uttarakurāe siyāe³ sa-deva-mañuyāsurae parisāe aṇugammanāṇa-magge jāva Bāraṇaie⁴ nayarie⁵ majjhaṃ majjheṇaṃ niggaçchai, 2ttā jeñ'eva revaie⁶ ujjāṇe, teñ'eva uvā-gacchai, 2ttā asoga-vara-pāyavassa ahe siyaṃ³ ṭhāvei, 2ttā siyāo³ paccoruhai, 2ttā sayam eva ābharaṇa-mallāṇaṃkārāṃ omuyai⁷, 2ttā sayam eva paṃca-muṭṭhiyaṃ³ loyaṃ³ karei, 2ttā chaṭṭheṇaṃ bhatteṇaṃ apāṇaṇaṃ cittāhiṃ nakkhatteṇaṃ jogam uvāgaṇaṃ egaṃ deva-dūsam ādāya egeṇaṃ purisa-sahasseeṇaṃ saddhiṃ muṇḍe bhavittā agārāo aṇagāriyaṃ pavvaie. (173.) se¹ arahā naṃ Ariṭṭhanemī caupannaṃ² rāiṇḍiyāṃ³ niccaṃ vosatṭha-kāe ciyatta³-dehe *taṃ c'eva suvvaṃ jāva* paṇapannaimassa⁴ rāiṇḍiyassa³ aṇṭarā vaṭṭamāṇassa⁵, je se vāsāṇaṃ tacce māse paṃcame pakkhe āsoya³-bahule, tassa naṃ āsoya³-bahulassa paṇnarasi²-pakkheṇaṃ divasassa pacchime bhāge⁶ ujjanta-sela-sihare vedasa⁷-pāyavassa ahe aṭṭhame-ṇaṃ⁸ bhatteṇaṃ apāṇaṇaṃ⁹ cittāhiṃ nakkhatteṇaṃ jogam uvāgaṇaṃ jhāṇ'aṇṭariyāe³ vaṭṭamāṇassa *jāva*¹⁰ aṇaṇṭe ¹¹aṇuttare ¹²nivvāghāe *jāva* kevala-nāṇe samuppanne *jāva* savva-loe savva-jivāṇaṃ bhāve jāṇamāṇe pāsamāṇe viharai. (174.)

arahā naṃ Ariṭṭhanemissa aṭṭhārassa gaṇā aṭṭhārassa gaṇaharā hotthā². (175.) arahao n. A. Varadatta-pāṃokkhāo ³aṭṭhārassa samaṇa-sāhassio ukkosiyā⁴ samaṇa-saṃpayā hotthā². (176.) arahao ṇ. A. AjjaJakkhiṇi-pāṃokkhāo³ cattālisaṃ ajjiyā⁴-sāhassio u. ajjiyā-saṃpayā h. (177.) arahao ṇ. A. Naṇḍa-pāṃokkhāṇaṃ³ samaṇovāsagāṇaṃ egā saya-sāhassī aṇṇattariṃ ca sahaṣṣā u. samaṇovāsaga⁵-saṃpayā h. (178.) arahao ṇ. A. Mahāsuvvaya-pāṃokkhāṇaṃ³ tinnī saya-sāhassio aṇṇattariṃ ca sahaṣṣā u. samaṇovāsīyāṇaṃ⁴ s. h. (179.) arahao ṇ. A. cattāri sayā cauddasa-puvvīṇaṃ⁶ ⁷ajjāṇaṃ jīṇa-saṃkāsāṇaṃ savv'-akkhara *jāva* s. h. (180.) paṇnarasa¹ sayā ohī-nāṇīṇaṃ, paṇnarasa¹ sayā vevvīyāṇaṃ², dasa sayā viula-maīṇaṃ³, aṭṭha sayā vāīṇaṃ⁴, solasa sayā aṇṇṭarova-vāiyāṇaṃ⁵, paṇnarasa¹ samaṇa-sayā siddhā, tisaṃ ajjiyā²-sayāṇi siddhāṇi. arahao naṃ Ariṭṭhanemissa duvihā aṇṭagaḍa⁶-bhūmi hotthā⁷, taṃ jahā: jug'-aṇṭagaḍa⁶-bhūmi ya⁸ pariyāy'-²aṇṭakaḍa⁹-bhūmi ya⁸; jāva aṭṭhamāo purisa-jugāo jug'-aṇṭakaḍa⁹-bhūmi, duvālasa-pariyāe aṇṭam akāsī. (181.) teṇaṃ kāḷeṇaṃ teṇaṃ samaeṇaṃ

172. 12) °ettā A.

173. 1) du^o BEM. 2) ṇh AC. 3) see 120¹¹. 4) °tie C. 5) nag^o AE. 6) revayac BEM. 7) °ti C, u^o EHM, see³.174. 1) only in A. 2) ṇṇ A. 3) see 173³. 4) ṇṇ A. °magassa CEHM. 5) °ṇe BE 6) bhāc A. 7) vaḍa CH. 8) chaṭṭheṇaṃ CEH *kract* S. 9) pp H. 10) not in CH. 11) down to jāṇamāṇe not in H 12) AB om. all down to jāva savvaloe.175—180. 1) aṭṭhārassa gaṇaharā gaṇā ya A. 2) hu^o BEM. 3) °mu^o BEH 4) see 120¹¹. 5) °āṇaṃ HM, sāvaga A. 6) co^o A. 7) down to s. h. not in CH181. 1) ṇṇ A. 2) see 120¹¹. 3) °īṇaṃ E. 4) vāi^o A, see³. 5) °vāīṇaṃ H vāīṇaṃ E. 6) °kaḍa A. 7) hu^o BEM. 8) a E, not in C. 9) °gaḍa BE.

arabâ¹ Ariṭṭhanemī tinni vâsa-sayâṇṇ kumâra-vâsa-majjhe vasittâ caupannam² raṇḍiyâṇṇ³ chaumattha-pariyâyaṇṇ⁴ pâṇṇittâ, des'-ûṇaṇṇ satta vâsa-sayâṇṇ kevali-pariyâyaṇṇ⁴ pâṇṇittâ, paḍipunnâṇṇ satta vâsa-sayâṇṇ sâmanna⁵-pariyâyaṇṇ⁴ pâṇṇittâ, egaṇ vâsa-sahassaṇṇ savv'-âṇyaṇṇ³ pâḷattâ, khīṇe veyaññi'-âṇya⁶-nâma-gotte⁷ imise oṣaṇṇi⁸ dūsama-sūsamâe⁹ samâe bahu-viikkamṭâe¹⁰, je se giṇhâṇṇ caulthe mâse aṭṭhame pakkhe âsâḍha-suddhe, tassa ṇaṇ âsâḍha-suddhassa aṭṭhami-pakkheṇṇ uppim¹¹ ujjimṭa-sela-siharaṇṇsi paṇcahiṇṇ chattisehiṇṇ aṇagâra-saehiṇṇ saddhiṇṇ māsienṇaṇṇ bhatteṇṇaṇṇ apâṇaṇṇaṇṇ¹² cittâ-nakkhatteṇṇaṇṇ jogam uvâgaṇṇaṇṇ puvva-rattâva-ratta-kâla-samayāṇṇsi nesajjīe¹³ kâla-gae¹⁴ **too jāva** savva-dukkha-ppahiṇe. (182.) arahao ṇaṇ Ariṭṭhanemissa kâla-gayassa *jāva* savva-dukkha-ppahiṇassa caurâsīṇṇ vâsa-sahassâṇṇ viikkamṭâṇṇ¹, paṇcâ-siimassa vâsa-sahassassa² nava vâsa-sayâṇṇ viikkamṭâṇṇ¹, dasamassa ya vâsa-sayassa ayaṇṇ asiṇṇe samvaccare³ kâlē⁴ gacchai⁵. (183.)

Namissa ṇaṇ arahao kâla-gayassa *jāva* savva-dukkha-ppahiṇassa paṇca-vâsa-saya-sahassâṇṇ caurâsīṇṇ ca¹ vâsa-sahassâṇṇ viikkamṭâṇṇ², nava ya³ vâsa-sayâṇṇ viikkamṭâṇṇ⁴, dasamassa ya vâsa-sayassa ayaṇṇ asiṇṇe samvaccare⁵ kâlē³ gacchai. (184.) Muṇisuvvayassa ṇaṇ arahao kâla-gayassa⁶ ekkârâsa⁷ vâsa-saya-sahassâṇṇ caurâsīṇṇ ca vâsa-sahassâṇṇ nava ya vâsa-sayâṇṇ viikkamṭâṇṇ⁴, dasamassa ya vâsa-sayassa ayaṇṇ asiṇṇe samvaccare⁵ kâlē gacchai. (185.) Malissa ṇaṇ arahao *jāva* ppahiṇassa pannaṭṭhiṇṇ⁸ vâsa-saya-sahassâṇṇ caurâsīṇṇ ca vâsa-sahassâṇṇ nava ya vâsa⁹-sayâṇṇ, d. y. v. s. a. a. s. k. g. (186.) Arassa ṇaṇ arahao *jāva* ppahiṇassa ege vâsa-koḍi-sahasse viikkamṭe⁴, sesaṇ jahâ Malissa; taṇ ca eyaṇ¹⁰: paṇca-saṭṭhiṇṇ¹¹ lakkhâ caurâsīṇṇ sahaṣṣâ viikkamṭâ⁴, taṇṇi samae Mahâ-vīro nivvuo¹²; tao paraṇ nava ya¹³ viikkamṭâ⁴ d. y. v. s. a. a. s. k. g. *evaṇ aggao jāva Seyaṇso tāva daṭṭhavaṇṇ*. (187.) Kumthussa ṇaṇ *jāva* ppahiṇassa ege caubhâga-paliṇvame¹⁴ viikkamṭe¹⁴ paṇca-saṭṭhiṇṇ ca saya-sahassâ, sesaṇ jahâ Malissa. (188.) Sampaṭṭissa ṇaṇ arahao *jāva* ppahiṇassa ege caubhâg¹⁵-ūṇe paliṇvame viikkamṭe pannaṭṭhiṇṇ¹⁶ ca saya¹⁷-sahassâ¹⁸, sesaṇ jahâ Malissa. (189.) Dhammassa ṇaṇ arahao *jāva* ppahiṇassa tinni sâgarovaṇṇaṇṇ viikkamṭâṇṇ⁴ pannaṭṭhiṇṇ⁸ ca, sesaṇ jahâ Malissa. (190.) Aṇamṭassa ṇaṇ arahao

182. 1) arihâ BE. 2) ṇṇ A. 3) see 120¹¹. 4) °gam C, see⁸. 5) ṇṇ M. 6) see³, °āua B, āo E. 7) gu⁰ BCE. 8) u⁰ CEH. 9) su⁰ A. 10) viti⁰ A. 11) H om. 12) pp II. 13) nisijjâe C, nisijjīe II. 14) gate C.

183. 1) viti⁰ A. 2) saḥassa BCH. 3) °ra B. 4) A om. 5) H adds gacchittâ. 184—203. 1) not in H. 2) viti⁰ A not in BCEM. 3) not in A. 4) viti⁰ A. 5) °ra BE. 6) B adds jāva savva⁰. 7) ikk⁰ BE, ikâ⁰ M, ekâ⁰ II. 8) ṇṇ A. 9) not in AB. 10) see 120¹¹. 11) paṇcaṭṭhiṇṇ C. 12) °ue C, °uu HM. 13) BH add vâsa. 14) paliṇvame EHM. 15) °ga BM. 16) ṇṇ A, ṇ CH. 17) ABCII om. 18) saḥassaṇṇ B, A om.

jāva ppahīṇassa satta sāgarovamāṇi viikkantāṇi⁴ pannatthim⁸ ca, sesaṃ jahā Malissa. (191.) Vimalassa ṇaṃ arahao *jāva* ppahīṇassa solasa sāgarovamāṇi viikkantāṇi⁴ pannatthim⁸ ca, sesaṃ jahā Malissa. (192.) Vāsūpujjassa ṇaṃ arahao *jāva* ppahīṇassa chāyālisam sāgarovamāṇi viikkantāṇi⁴ pannatthim⁸ ca, sesaṃ jahā Malissa. (193.) Sejjānsassa¹⁹ arahao *jāva* ppahīṇassa ege sāgarovama-sae viikkante⁴ pannatthim⁸ ca, sesaṃ jahā Malissa. (194.) Siyalassa¹⁰ ṇaṃ arahao *jāva* ppahīṇassa egā sāgarovama-koḍi tivāsa-addhanava-māsāhiya¹⁰-bāyālisa-vāsa-sahassehīṇi ūṇiyā¹⁰ viikkantā⁴, eyaṇṇi¹⁰ samae Vire²⁰ nivvū²¹, tao vi ya¹⁰ ṇaṃ paraṇ nava-vāsa-sayāṇi viikkantāṇi⁴ d. y. v. s. a. a. s. k. g. (195.) Suvihissa²² ṇaṃ arahao Puppahadāṇṭassa *jāva* ppahīṇassa dasa sāgarovama-koḍi viikkantā⁴, sesaṃ jahā Siyalassa¹⁰, *taṃ ce'maṇ*²³: tivāsa-addhanava-māsāhiya¹⁰-bāyālisa-vāsa-sahassehīṇi ūṇiyā¹⁰ *icc'āi*. (196.) Candappahassa ṇaṃ arahao *jāva* ppahīṇassa egaṇ sāgarovama-koḍi-sayaṇi viikkantā⁴, sesaṃ jahā Siyalassa¹⁰; *taṃ ca imaṇ*: tivāsa-addhanava-māsāhiya-bāyālisa-vāsa-sahassehīṇi ūṇagaṇ *icc'āi*. (197.) Supāsassa ṇaṃ arahao *jāva* ppahīṇassa ege sāgarovama-koḍi-sahasṇaṇi viikkante⁴, sesaṃ jahā Siyalassa¹⁰; *taṃ ca imaṇ*:²⁴ tivāsa-addhanava-māsāhiya¹⁰-bāyālisa-sahassehīṇi uṇiyā viikkantā *icc'āi*. (198.) Paumappahassa²⁵ ṇaṃ arahao *jāva* ppahīṇassa dasa sāgarovama-koḍi-sahasṇā viikkantā⁴ tivāsa-addhanava-māsāhiya-bāyālisa-sahassehīṇi *icc'āiyam*,²⁶ sesaṃ jahā Siyalassa¹⁰. (199.) Sumaissa ṇaṃ arahao *jāva* ppahīṇassa ege sāgarovama-koḍi-saya-sahasṇe viikkante⁴, sesaṃ jahā Siyalassa¹⁰ tivāsa-addhanava-māsāhiya-bāyālisa-sahassehīṇi *icc'āiyam*²⁷. (200.) Abhinamdaṇassa ṇaṃ arahao *jāva* ppahīṇassa dasa sāgarovama-koḍi-saya-sahasṇā viikkantā⁴, sesaṃ jahā Siyalassa¹⁰: tivāsa-addhanava-māsāhiya¹⁰-bāyālisa-sahassehīṇi *icc'āiyam*²⁷. (201.) Saṇḍbhavassa ṇaṃ arahao *jāva* ppahīṇassa vīsaṇ²⁸ sāgarovama-koḍi-saya-sahasṇā viikkantā⁴, sesaṃ jahā Siyalassa: tivāsa-addhanava-māsāhiya-bāyālisa-sahassehīṇi *icc'āiyam*. (202.) Ajjyassa¹⁰ ṇaṃ arahao *jāva* ppahīṇassa pannāsaṇ⁸ sāgarovama-koḍi-saya-sahasṇā viikkantā⁴, sesaṃ jahā Siyalassa¹⁰: tivāsa-addhanava-māsāhiya¹⁰-bāyālisa-sahassehīṇi *icc'āiyam*²⁷. (203.)

Tenaṇ kāleṇaṇ tenaṇ samaeṇaṇ Usabhe arahā Kosalie¹ cauttarāsāḍhe abhīi-pancama hotthā². (204.) *taṃ* jahā: uttarāsāḍhāhiṇi eue cauttā gabbhaṇi vakkante *jāva* abhīṇā parinivvū. (205.) tenaṇ kāleṇaṇ tenaṇ samaeṇaṇ Usabhe ṇaṃ arahā Kosalie¹, je se giṇhāṇaṇ cautthe māse sattame pakkhe āsāḍha-bahule, tassa ṇaṃ āsāḍha-bahulassa cautthi-pakkheṇaṇ savvatthasiddhāo mahāvimaṇāo tittisaṇ³.

184—203. 19) Si^o BE, Seassa II. 20) Mahā^o CHM. 21) ^onn M. 22) ^ohassa BC. 23) eimaṇ B, ca imaṇ E, cevāṇ H. 24) abbr. in the Mss. 25) ^ohassa BCE. 26) H before tivāsa. 27) ^oiam BE. 28) tisaṇ BE.

204—206. 1) ^oie II. 2) hu^o BEM. 3) tet^o A, teti^o CH.

sâgarovama-tthiyyâo⁴ anantaram cayan caittâ ih'eva Jambuddive
 dive Bhârahe vâse Ikkhâga-bhûmie Nâbhissa kulagarassa Mârudevie
 bhâriyâe⁵ puvva-rattâvaratta-kâla-samayamsi âhâra-vakkantîe⁶ *jâva*
 gabbhattâe vakkamte. (206.) Usabhe ñam¹ arahâ Kosalie tin-nâṇovagae
 hotthâ², tam jahâ: 'caissâmi' tti jânai *jâva* sunne³ pāsai, tam jahâ:
 gaya vasaha⁴ *gâhâ, savvam tak'eva navaram*; ⁵*padhamam usahan*⁶
*nuheṇa aṇṭam*⁷ *pāsai, sesāo gayam*; Nâbhi⁸-kulagarassa sâhai:
*suviṇa-pâdhagâ n'atthi, Nâbhi*⁹-kulagaro *sayam*¹⁰ *eva*¹⁰ *vâgarci*.
 (207.) tenam kâlenam tenam samaenam Usabhe ñam¹, je se gimhânam
 padhame mâse padhame pakkhe citta²-bahule, tassa ñam citta²-
 bahulassa atthamî-pakkheṇam navapham³ māsānam bahu-paḍi-
 punnānam addh'atthamānam rāṇḍiyānam⁴ *jâva* âsâdhâhim nakkha-
 ttenam jogam uvâgaeṇam âroggâ⁵ âroggam⁶ dâragam⁷ payâyâ. (208.)
*tam c'eva*¹ *jâva* devâ devîo ya² vasuhâra-vâsam vâsimsu; *sesam tak'eva*
*câruga-sohanam mân'-ummâṇa-vaddhanam ussunika*³-*ni-âiyam*⁴
*thû*⁵-*paḍiya*⁶ *jâva-vajjam savvam bhânṇiyavvam*⁷. (209.) Usabhe ñam
 arahâ Kosalie Kâsava-guttenam¹, tassa ñam paṇca nâmadhejjâ²
 evam âhiḍḍanti, tam jahâ: Usabhe 'i vâ, padhama-râyâ 'i vâ, padhama-
 bhikkhâcare³ 'i vâ⁴, padhama-jiṇe 'i vâ, padhama-titthayare⁵ 'i vâ. (210.)
 Usabhe ñam¹ arahâ Kosalie dakkhe dakkha²-paimne³ paḍirûve
 allie⁴ bhaddae viṇie viṣam puvva-saya-sahassâim kumâra-vâsa-
 majjhe vasai⁵, 2ttâ⁶ tevattṭhim puvva-saya-sahassâim rajja-vâsa⁷-
 majjhe vasai⁸, tevattṭhim puvva-saya-sahassâim rajja-vâsa-majjhe
 vâsamâne lehâiyâo⁹ gaṇiya⁹-ppahâṇâo saṇa-ruya¹⁰-pajjavasâṇâo
 bâvattarim¹¹ kalâo causattṭhim¹² ca¹³ mahilâ-guṇe, sippa-sayam ca,
 kammānam¹⁴ timmi vi payâ-hiyâe⁹ uvadisai⁸, 2ttâ putta-sayam rajja-sae
 abhisimcai¹⁵, 2ttâ puṇar avi loy⁹-antiehim jiya¹⁶-kappiehim¹⁷ *sesam tam*
*c'eva bhânṇiyavvam*⁹ *jâva* dānam dāiyānam paribhâittâ¹⁸, jese gimhânam
 padhame mâse padhame pakkhe citta¹⁹-bahule, tassa ñam citta-bahulassa
 atthamî-pakkheṇam divasassa pacchime bhâge sudamsanâe sibiya²⁰ sa-
 deva-mañuyâsurâe⁹ parisâe samañugammamâṇa-magge *jâva* Viṇiyam⁹
 râyahânim majjham majjheṇam niggaçchai 2ttâ, jeṇ'eva siddhattha²¹.

204—206. 4) tthiyyao A, tthiyyau M, tthiyâo BCEH, see⁵. 5) see 120¹¹.
 6) the whole passage in C.

207. 1) not in ABC. 2) hu⁰ BEM. 3) suv⁰ M. 4) u⁰ AC, °bha A.
 5) down to sâhai not in A. 6) °bham C. 7) ayatam C. 8) Nâbhissa CH.
 9) °bhi AM. 10) A om.

208. 1) ABM om. 2) ce⁰ A. 3) nh CHM. 4) see 120¹¹. 5) °ru⁰ BE.
 6) 'ro⁰ H, see⁵. 7) °yam BE.

209. 1) M adds savvam. 2) a BE. 3) ussa⁹ H, °ukka BE. 4) âiam BE.
 5) tthiya CH. 6) va⁰ BM, °ia E, not in CH. 7) °ia⁰ E.

210. 1) °ve-A, go⁰ H. 2) °ijjâ BEM. 3) °yare BEM. 4) tivâ C.
 5) titthanakare CHM.

211. 1) AHM om. 2) not in A. 3) ṇṇ A. 4) ali⁰ E. 5) °ati CH, vasittâ
 M. 6) not in AHM. 7) mahârâya H. 8) °ati CH. 9) see 120¹¹. 10) rūva
 AE. 11) E adds ca. 12) cova⁰ A, cauv⁰ E, °tthi HM. 13) not in CHM.
 14) kâm⁰ A, kammam H. 15) °ati ACH. 16) jia E. 17) CEM add devehim
 tâhim itthâhim jâva vaggûhim. 18) °ettâ A. 19) ce⁰ A. 20) see⁹, siv⁰ H.
 21) °tthe E.

vane ujjāne, jeṇ'eva asoga-vara-pāyave, teṇ'eva uvāgaecchai, 2ttā asoga-vara-pāyavassa²² jāva sayam eva cau-muṭṭhiyaṃ⁹ loyaṃ⁹ karei, 2ttā chaṭṭheṇaṃ bhatteṇaṃ apāṇaenaṃ²³ āsādhāhiṃ nakkhatteṇaṃ jogam uvāgaenaṃ uggāṇaṃ bhogaṇaṃ rāinnaṇaṃ ca²⁴ khattiyaṇaṃ⁹ ca²⁵ cauhiṃ sahassehiṃ saddhiṃ egaṃ deva-dūsam ādāya muṇḍe bhavittā agārāo aṇagāriyaṃ pavvaie. (211.) Usabhe ṇaṃ arahā Kosalie egaṃ vāsa-sahassaṃ niccaṃ voṣaṭṭha-kāe ciyatta¹ jāva appāṇaṃ bhāvemāṇassa ekkam² vāsa-sahassaṃ viikkamtaṃ. tao ṇaṃ, je se hemaṇṭaṇaṃ cautthe māse sattame pakkhe phagguṇa-bahule, tassa ṇaṃ phagguṇa-bahulassa egārasi³-pakkheṇaṃ puvv'anya⁴-kāla-samayaṃsi Purimatālassa nagarassa bahiyā¹ sagaḍamuhaṃsi ujjāṇaṃsi niggoḥa⁵-vara-pāyavassa ahe aṭṭhameṇaṃ bhatteṇaṃ apāṇaenaṃ⁶ āsādhāhiṃ nakkhatteṇaṃ jogam uvāgaenaṃ jhāṇ'antariyāe vaṭṭamāṇassa aṇante aṇuttare⁷ jāva jāṇamaṇe pāsamaṇe viharai⁸. (212.)

Usabhassa ṇaṃ arahao Kosaliyassa¹ caurāsii² gaṇā caurāsii³ gaṇaharā ya⁴ hotthā⁵. (213.) Usabhassa ṇaṃ arahao Kosaliyassa¹ Usabbaseṇa - pāmokkhāo⁶ caurāsii⁷ samaṇa - sāhassio ukkosiyā¹ samaṇa - sampayā hotthā⁵. (214.) Usabhassa ṇ. a. K. Baṇbhisundarī⁸-pāmokkhāṇaṃ⁶ ajiyyāṇaṃ⁹ tinni saya-sāhassio u. ajiyyā¹-s. h. (215.) Usabhassa ṇaṃ¹⁰ Sejjama¹¹-pāmokkhāṇaṃ⁶ samaṇovāsayaṇaṃ¹² tinni saya-sāhassio paṇca saḥassā u. samaṇovāsaga¹³-s. h. (216.) Usabhassa ṇaṃ¹⁰ Subhaddā-pāmokkhāṇaṃ¹⁴ samaṇovāsiyaṇaṃ¹⁵ ¹⁶paṇca saya-sāhassio caupannaṃ ca saḥassā u. samaṇovāsiyaṇaṃ¹⁷ s. h. (217.) Usabhassa ṇaṃ¹⁰ cattāri saḥassā satta sayā pannaśā cauddasapuvvīṇaṃ¹⁸ ajiṇṇaṃ Jiṇa-saṇkāsāṇaṃ¹⁹ u. cauddasapuvvī¹⁸-s. h. (218.) Usabhassa ṇaṃ nava saḥassā ohināṇiṇaṃ u. s. h. (219.) Usabhassa ṇaṃ¹⁰ vīsa saḥassā kevalanāṇiṇaṃ u. s. h. (220.) Usabhassa ṇaṃ vīsa saḥassā chac-ca sayā veuvviyaṇaṃ²⁰ u. s. h. (221.) Usabhassa ṇaṃ bārasa saḥassā chac-ca sayā pannaśā²¹ viula-maṇṇaṃ aḍḍhājjesu ²²diva-samuddesu sammāṇaṃ²³ paṇe'-imbiyaṇaṃ²⁴ pajjattagāṇaṃ maṇogae bhāve jāṇamaṇiṇaṃ u. s. h. (222.) Usabhassa ṇaṃ bārasa saḥassā chac-ca sayā pannaśā²³ vāṇaṃ²⁵ u. s. h. (223.) Usabhassa ṇaṃ vīsaṃ aṇtevaśi-saḥassā siddhā, cattāliṣaṃ ajiyyā¹-sāhassio siddhāo. (224.)²⁶ Usabhassa ṇaṃ bāvīsa saḥassā nava sayā aṇuttarovaṇiṇaṃ²⁵

211. 22) ahe M adds. 23) pp H. 24) not in BCE. 25) BM om.

212. 1) see 120¹¹. 2) i⁹ B, egaṃ E. 3) ekā⁹ II, ekkā⁹ CM. 4) nh BCHM. 5) na⁹ BM. 6) pp II. 7) not in BCEII. 8) ⁹ati AC.

212—225. 1) see 120¹¹. 2) ⁹sīṃ A, si C. 3) ⁹sīti C, not in A. 4) not in BCH. 5) hu⁹ BEM. 6) ⁹mu⁹ BEHM. 7) ⁹sī A, ⁹sīṃ H, ⁹sīu M. 8) ⁹bhi⁹ BM. 9) not in AB, see¹. 10) E adds arahao, 3 M. 11) Sī⁹ BEM. 12) ⁹gāṇaṃ BCM. 13) ⁹gāṇaṃ M, ⁹yāṇaṃ C; sāvaga A. 14) ⁹mu⁹ BEH. 15) see¹, ⁹gāṇaṃ M. 16) down to u. not in A. 17) see¹⁵, ⁹iyā A. 18) co⁹ AC. 19) M adds jāva. 20) viu⁹ C, veuvviṇaṃ E. 21) paṇāśā A. 22) divesu doṣu ya samuddesa HM, divesu do⁹ C, down to 222 not in C. 23) ṇṇ A. 24) see¹, ⁹iyā B, down to 222 not in B. 25) ⁹vāṇaṃ E. 26) sūtra 224 not in A.

gai²⁷-kallânâṇaṇ²⁸ u. s. h. (225.) Usabhassa ṇaṇ arahao Kosaliyassa¹ duvihâ aṇṭagaḍa²-bhûmî hotthâ³, taṇ jahâ: jug'-aṇṭakaḍa⁴-bhûmî ya⁵ pariyây'¹-aṇṭakaḍa⁴-bhûmî ya⁶; jâva asaṇkhijjâo⁷ purisa-jugâo jug'-aṇṭakaḍa⁸-bhûmî, aṇṭo⁹-muhutta-pariyâe¹⁰ aṇṭam akâsî. (226.) teṇaṇ kâleṇaṇ teṇaṇ samaeṇaṇ Usabhe arahâ Kosalie vîsaṇ¹ puvva-saya²-sahassâṇ kumâra-vâsa-majjhe vasittâ ṇaṇ, tevaṭṭhiṇ puvva-saya-sahassâṇ³ rajja⁴-vâsa-majjhe vasittâ ṇaṇ, tesîṇ⁵ puvva-saya-sahassâṇ agâra-vâsa-majjhe vasittâ ṇaṇ, egaṇ vâsa-sahassâṇ chaumatttha-pariyâyaṇ⁵ pâṇṇittâ, egaṇ puvva-saya-sahassâṇ vâsa-sâhass'-ûṇaṇ kevali-pariyâyaṇ⁶ pâṇṇittâ, paḍipunnâṇ⁷ puvva-saya-sahassâṇ sâmaṇṇa-pariyâyaṇ⁸ pâṇṇittâ, caurâsîṇ⁵ puvva-saya-sahassâṇ savv'-âuyaṇ⁹ pâlaṇṇittâ, khîṇe veyaññijj'⁹-âuya⁹-nâma-gotte¹⁰ imîse osappiṇie¹¹ susama-dusamâe samâe viikkamṭâe¹² tîhiṇ vâsehiṇ addhanavameli ya⁹ mâsehiṇ sesehiṇ, je se hemaṇṭâṇaṇ tacce mâse paṇcane pakkhe mâha-bahule, tassa ṇaṇ mâha-bahulassa (२००) terasî-pakkheṇaṇ uppîṇ aṭṭhâvaya-sela-siharaṇsi dasahiṇ aṇagâra-sahassehiṇ saddhiṇ cauddasameṇaṇ¹³ bhatteṇaṇ apâṇa-ṇaṇ¹⁴ abhiṇṇâ nakkhatteṇaṇ jogam uvâgaṇaṇ puvv'āṇḥa¹⁵-kâla-saṇayaṇsi sampaliyaṇka⁹-nisanne kâla-gae viikkamṭe¹² jâvâ savva-dukkha-ppahîṇe. (227.) Usabhassa ṇaṇ¹ kâla-gayassa jâva savva-dukkha-ppahîṇassa tinni vâsâ addhanava² māsâ viikkamṭâ, tao vi paraṇ egâ ya³ sâgarovvama-kodâkodî tivâsa-addhanava-mâsâhiya⁴-bâyâlîsâe vâsa-sahassehiṇ ūpiyâ viikkamṭâ⁵. eyaṇmi samae samaṇe bhagavaṇ⁶ Mahâvîre parinivvue⁷, tao vi paraṇ nava vâsa-sayâ viikkamṭâ⁵, dasamassa ya vâsa-sayassa ayaṇ asîṇṇe samvaccchare⁸ kâle gacchai. (228.)

212—225. 27) gati A. 28) add CH jâva āgamesu bhaddâṇaṇ.

226. 1) see 120¹¹. 2) °kaḍa A, not in B. 3) hu⁰ BEM. 4) °gaḍa BE. 5) not in C, see⁶. 6) a BE. 7) °kha⁰ A. 8) °gaḍa BCE. 9) aṇṭa B. 10) °lâe AE.

227. 1) °sa C. 2) not in C. 3) °ssâ C. 4) mahârâya CH. 5) °sîi BE. 6) see °jâ⁰ E, °āṇṇ H, °gaṇ M. 7) sampunnâṇ HM, A adds egaṇ. 8) see⁶, °gaṇ C. 9) see 120¹¹. 10) gu⁰ BE. 11) u⁰ EHM. 12) viti⁰ A. 13) co⁰ AM. 14) pp HM. 15) ṇh CH.

228. 1) CEH add a. K. 2) °vanâya A, vamaśa B. 3) not in B. 4) see 120¹¹. 5) viti⁰ A. 6) bhay⁰ B. 7) °de CH. 8) °ra BE.

Sthavirâvali.

Tenaṃ kâleṇaṃ teṇaṃ samaṇeṇaṃ samaṇassa bhagavaṃ Mahâvîrassa nava gaṇâ ikkârasa¹ gaṇaharâ hotthâ². 'se keṇ' attheneṇaṃ bhaṇṭe³ evaṃ vuccai⁴: samaṇassa bhagavaṃ Mahâvîrassa nava gaṇâ ikkârasa gaṇaharâ hotthâ^{3?} "samaṇassa bhagavaṃ Mahâvîrassa jeṭṭhe⁵ Imḍabhûi aṇagâre Goyama-gotteṇaṃ⁶ paṃca samaṇa-sayâṃ vâei; majjhîmae Aggibhûi aṇagâre Goyama-gotteṇaṃ⁶ paṃca samaṇa-sayâṃ vâei; kaṇiyase aṇagâre Vâubhûi nâmeṇaṃ Goyama-gotteṇaṃ⁵ paṃca samaṇa-sayâṃ vâei; there aṇṇa-Viyatte⁷ Bhâraddâe gotteṇaṃ⁶ paṃca samaṇa-sayâṃ vâei; there aṇṇa-Suhamme Aggivesâyaṇa-gotteṇaṃ⁶ paṃca samaṇa-sayâṃ vâei; there Maṇḍiyaputte⁷ Vâsiṭṭha-gotteṇaṃ⁸ addhuṭṭhâṃ samaṇa-sayâṃ vâei, there Moriṇaputte⁷ Kâsava-gotteṇaṃ⁶ addhuṭṭhâṃ samaṇa-sayâṃ vâei; there Akampîe Goyama⁷-gotteṇaṃ⁹ there¹⁰ Ayalabhâyâ Hâriyâyaṇa¹¹-gotteṇaṃ¹², te dunnî vi therâ tinnî 2 samaṇa-sayâṃ vâeṃti¹³, there¹⁰ Meyajje⁷ there¹⁰ Pabhâse¹⁴, ee¹⁵ dunnî¹⁶ vi therâ Koḍḍinna-gotteṇaṃ¹⁷ tinnî 2 samaṇa-sayâṃ vâeṃti¹⁸. se teṇaṃ¹⁹ attheneṇaṃ, aṇṇo! evaṃ vuccai: samaṇassa bhagavaṃ Mahâvîrassa nava gaṇâ ikkârasa²⁰ gaṇaharâ hotthâ²." (1.) savve ee¹ samaṇassa bhagavaṃ Mahâvîrassa ikkârasa² vi gaṇaharâ ³duvâlasaṃgiṇo cauddasapuvvîṇo samatta-gaṇi-piḍaga-dhârâgâ⁴ Râyagihe nagare mâsieṇaṃ bhatteṇaṃ aṇaṇeṇaṃ kâla-gayâ *jâva* savva-dukkha-ppahîṇâ. there Imḍabhûi there aṇṇa-Suhamme siddhi⁵-gae Mahâvîre pacchâ dunnî⁶ vi therâ parinivvuyâ⁷; je ime⁸ aṇṇattâe samaṇâ niggamthâ, ee⁹ savve aṇṇa-Suhammassa aṇagârassa avacejjâ¹⁰, avasesâ gaṇaharâ niravaccâ vocchinnâ¹¹. (2.)

samaṇe bhagavaṃ¹ Mahâvîre Kâsava-gotteṇaṃ². samaṇassa bhagavaṃ Mahâvîrassa ³Kâsava-gottassa² aṇṇa-Suhamme there aṇṇe-

1. 1) e^o A. 2) hu^o BEM. 3) H adds naṃ. 4) ^oti C. 5) ji^o BEM. 6) gn^o BE. 7) y only after ã, â in E. 8) sagu^o BM, gu^o E. 9) sago^o M, seo^o. 10) A adds ya. 11) seo⁷, ^one A. 12) BE add patteyaṃ, seo⁷. 13) vâeṃti E, vâṇṇti HM, vâyaṇti BC. 14) Pp C. 15) ete C, not in M. 16) do^o A. 17) gu^o BEM. 18) vâṇṇti BEM, vâyaṇti C. 19) teṇ' BM. 20) ekk^o A, ekâ C.

2. 1) ete H. 2) seo¹¹⁹. 3) down to Râyagihe not in A. 4) dharâ CH. 5) ^oim CHM. 6) do^o A. 7) ^ouâ E. 8) 'ime AB. 9) ete CH. 10) ^oijjâ BEM. 11) vu^o BEM.

3. 1) bhay^o B. 2) ^ogu^o BE. 3) not in A.

vâsî Aggivesâyaṇa-sagotte⁴; therassa ṇaṃ ajja-Suhammassa Aggivesâyaṇa-sagottassa⁴ ajja-Jambunâme⁵ there amtevâsî Kâsava-gotte²; therassa ṇaṃ ajja-Jambunâmassa Kâsava-gottassa² ajja-Ppabhavē there amtevâsî Kaccâyāṇa-sagotte²; therassa ṇaṃ ajja-Sijjambhavē⁶ there amtevâsî Maṇaga-piyâ Vaccha-sagotte²; therassa ṇaṃ ajja-Sijjambhavassa⁶ Maṇaga-piṇṇo Vaccha-sagottassa² there amtevâsî ajja-Jasabhadde Tumgiyâyaṇa⁷-sagotte⁸. (3.)

samkhitta-vâyaṇâe¹ ajja-Jasabhaddâo aggaṃ evaṃ therâvali bhaṇiyâ, taṃ jahâ: therassa ṇaṃ ajja-Jasabhaddâo Tumgiyâyaṇa²-sagottassa³ amtevâsî duve therâ: there ajja-Sambhûyavijae⁴ Mâdhara-sagotte³, there ajja-Bhaddabâhû Pâṇa-sagotte³; therassa ṇaṃ ajja-Sambhûyavijayassa⁴ Mâdhara-sagottassa³ amtevâsî there ajja-Thûlabhadde Goyama²-sagotte³; therassa ṇaṃ ajja-Thûlabhadassa Goyama²-sagottassa⁵ amtevâsî duve therâ: there ajja-Mahâgirî Elâvaccha-sagotte³, there ajja-Suhatthî Vâsittṭha-sagotte³; therassa ṇaṃ ajja-Suhatthissa Vâsittṭha-sagottassa⁶ amtevâsî duve therâ Suttṭhiya²-Suppaḍibuddhâ koḍiya²-kâkaṃdagâ Vagghâvacca-sagottâ⁶; therâṇaṃ Suttṭhiya²-Suppaḍibuddhâṇaṃ koḍiya²-kâkaṃdagâṇaṃ Vagghâvacca-sagottâṇaṃ⁶ amtevâsî there ajja-Imdadinne Kosiya²-sagotte⁷; therassa ṇaṃ ajja-Imdadinnassa Kosiya³-sagottassa⁷ amtevâsî ajja-Dinne Goyama⁸-sagotte⁹; therassa ṇaṃ ajja-Dinnassa Goyama²-sagottassa⁹ amtevâsî there ajja-Sihagirî Jâisare¹⁰ Kosiya²-sagotte¹²; therassa ṇaṃ ajja-Sihagirissa Jâisarassa¹¹ Kosiya²-sagottassa¹² amtevâsî there ajja-Vaire¹³ Goyama-sagotte³; therassa ṇaṃ ajja-Vairassa¹⁴ Goyama²-sagottassa³ (amtevâsî there ajja-Vairasene¹ Ukkosiya²-gotte³; therassa ṇaṃ ajja-Vairasenassa ukkosiya²-gottassa³)¹⁶ amtevâsî cattârî therâ: there ajja-Nâile, there ajja-Vomile¹⁷, there ajja-Jayante, there ajja-Tâvase; therâo ajja-Nâilâo Ajjanâilâ sâhâ niggayâ, therâo ajja-Vomilâo¹⁷ Ajjavomilâ¹⁷ sâhâ niggayâ, therâo ajja-Jayantâo Ajjayayanti sâhâ niggayâ, therâo ajja-Tâvasâo Ajjâtâvasî sâhâ niggaya tti. (4.)

vitthara-vâyaṇâe puṇa ajja-Jasabhaddâo parao¹ therâvali evaṃ paloijjai², taṃ jahâ: therassa ṇaṃ ajja-Jasabhaddassa³ ime do therâ amtevâsî ahâvaccâ abhinâyâ hotthâ⁴, taṃ jahâ: there ajja-Bhaddabâhû Pâṇa-sagotte⁵, there Sambhûyavijae⁶ Mâdhara-sagotte⁵, therassa ṇaṃ ajja-Bhaddabâhussa Pâṇa-sagottassa⁵ ime cattârî therâ amtevâsî ahâvaccâ abhinâyâ hotthâ⁴, taṃ jahâ: there Godâse,

3. 4) -go⁰ CH, -gu⁰ BE. 5) ⁰am B. 6) Se⁰ A. 7) ⁰iâ⁰ E. 8) see², gotte H.

4. 1) ⁰âte A. 2) see 1⁷. 3) ⁰gu⁰ BE. 4) see². ⁰bhûi⁰ M. 5) go⁰ C, see³. 6) ⁰gu⁰ BEM. 7) go⁰ H, gu⁰ BEM. 8) ⁰oa⁰ EM. 9) gu⁰ B, sagu⁰ EM. 10) ⁰iss⁰, E ⁰iss⁰ M, ⁰isa⁰ C, not in H. 11) Jât⁰ C, ⁰isa⁰ CEM. 12) -go⁰ HM, -gu⁰ BE. 13) Vayare CM, Vere II. 14) Vayara⁰ M. 15) Vayara⁰ E. 16) not in ACH. 17) Po⁰ CHM.

5. 1) ⁰ato H, pu⁰ E. 2) vilâijjai M. 3) BEM add Tumgiyâyaṇa-guttassa. 4) hu⁰ BEM. 5) ⁰gu⁰ BE. 6) ⁰ûa E, ⁰ûi CM.

there Aggidatte, there Jaṇadatte⁷, there Somadatte Kâsava-gottenaṃ⁵. therehinto ṇaṃ⁸ Godâsehiṃto Kâsava-gottahiṃto⁵ ettha⁹ ṇaṃ Godâsa-gaṇe¹⁰ nâmaṃ gaṇe niggaē; tassa ṇaṃ imâo¹¹ cattâri sâhâo evaṃ âhi-jjanti, taṃ jahâ: Tâmalittiyâ¹², Koḍḍivariyâ¹³, Poṃḍavaddhanîyâ¹⁴, Dâsîkhabbaḍḍiyâ¹⁵. therassa ṇaṃ ajja-Saṃbhûyavijayassa¹⁶ Mâḍhara-sagottassa⁵ ime duvâlasa therâ aṃtevâsî ahâvaccâ abhinñâyâ hotthâ⁴, taṃ jahâ:

Namḍaṇabhadde there
Uvanamḍe¹⁷ Tisabhabbadda¹⁸ Jasabhabbade |
there ya¹⁹ Sumaṇabhabbade
Maṇibhabbade²⁰ Punnabhabbade ya²¹ || 1 ||
there ya²¹ Thûlabhabbade
Ujjumaî²² Jambunâmadhijje²³ ya²¹ |
there ya²¹ Dihabbhabbade
there taha Paṃḍubhabbade²⁴ ya²¹ || 2 ||

therassa ṇaṃ ajja-Saṃbhûyavijayassa¹⁶ Mâḍhara-sagottassa⁵ imâo satta aṃtevâsîṇo ahâvaccâo²⁵ abhinñâyâo²⁵ hotthâ⁴, taṃ jahâ:

Jakkhâ ya Jakkhadinnâ
Bhûyâ²⁶ taha c'eva²⁷ Bhûyadinnâ²⁸ ya |
Seṇâ²⁹ Veṇâ Reṇâ
bhagiṇo Thûlabhabbaddassa || 3 || (5.)

therassa ṇaṃ ajja-Thûlabhabbaddassa Goyama¹-sagottassa² ime do therâ ahâvaccâ abhinñâyâ hotthâ³, taṃ jahâ: there ajja-Mahâgiri Elâvacca-sagotte⁴, there ajja-Suhatthî Vâsiṭṭha-sagotte⁴. therassa ṇaṃ ajja-Mahâgiriṣsa Elâvacca-sagottassa⁴ ime aṭṭha therâ aṃtevâsî ahâvaccâ abhinñâyâ⁵ hotthâ³, taṃ jahâ: there⁶ Uttare⁶, there⁶ Balissahe, there Dhaṇaḍḍhe, there Siridḍhe⁷, there Koḍḍinne, ⁸Nâge, ⁸Nâgamitte, there Chalue⁹ Rohagutte Kosiya¹⁰-gottenaṃ². therehinto ṇaṃ Chaluehiṃto⁹ Rohaguttehiṃto Kosiya¹-gottahiṃto¹¹ tattha ṇaṃ Terâsiyâ¹ sâhâ niggayâ. therehinto ṇaṃ Uttara-Balissehiṃto tattha ṇaṃ Uttarabalissahagaṇe¹² nâmaṃ gaṇe niggaē. tassa ṇaṃ imâo cattâri sâhâo evaṃ âhijjanti, taṃ jahâ: Kosambiyâ¹³, Soittiyâ¹⁴, Koḍḍavânî¹⁵, Caṃḍanâgarî. therassa ṇaṃ ajja-Suhatthiṣsa Vâsiṭṭha-sagottassa⁴ ime duvâlasa therâ aṃtevâsî ahâvaccâ abhinñâyâ¹⁶ hotthâ³, taṃ jahâ:

5. 7) Janna^o BEM, Jiṇa^o H. 8) M om. 9) ittha BEM. 10) Godâse M. 11) ^oâto A. 12) y only after a, â in EM. 13) Koḍḍiya^o B, see¹². 14) Pu^o B, see¹². 15) not in E. 16) ^obhûi^o HM, see¹³. 17) A: Namḍabhabbade Uvanamḍabhabbade B Namḍaṇabhabbade Uvanamḍaṇabhabbade taha. 18) ^ode ABEM. 19) a AEM. 20) Gaṇi^o EM. 21) a EM. 22) Ujjamati CH. 23) ^odho^o C. 24) Puma^o B. 25) ^oâ HM. 26) bhûâ AEM. 27) hoi EM. 28) see¹², ṇṇ C. 29) Eṇâ kvacit S.

6. 1) see¹⁷. 2) see², -go^o H, -gu^o M. 3) hu^o BEM. 4) ^ogu^o BEM. 5) ṇṇ AM. 6) M om. 7) Risibhabbade B. 8) H adds thore. 9) Chulie E. 10) see¹, ^oie A. 11) see², sago^o A. 12) ^osaho M. 13) see 5¹². 14) Somittiyâ B, Suttimittîâ B, Suttivattîâ M. 15) Koḍḍambânî EM, Koḍḍambînî CH Koḍḍavânî S, Kuṃḍhari kvacit S. 16) ṇṇ M.

ther¹⁷ ajja-Rohaṇe Bha-
 ddajase Mehe gaṇī ya¹ Kāmiḍḍhī¹⁸ |
 Suṭṭhiya¹³-Suppaḍibuddhe
 Rakkhiya¹³ taha Rohagutte ya¹ || 4 ||
 Isigutte Sirigutte
 gaṇī ya¹ Bāmbhe gaṇī ya¹ taha Some |
 dasa do ya¹ gaṇaharā khalu
 ee¹⁹ sīsā Suhattṭhissa || 5 || (6.)

therehinto ṇaṃ ajja-Rohaṇehinto Kāsava-gottelinto¹ tattha
 ṇaṃ Uddehagaṇe² nāmaṃ gaṇe niggae, tass' imāo³ cattāri sāhāo³
 niggayāo⁴ chac-ca kulāṃ evaṃ āhijjānti. se kiṃ taṃ-sāhāo?
 sāhāo⁵ evaṃ āhijjānti, taṃ jahā: Uḍumbarijjiyā⁶, Māsapūriyā⁶,
 Maipattiyā⁷, Sunnapattiyā⁸. se taṃ-sāhāo. se kiṃ taṃ-kulāṃ?
 kulāṃ⁵ evaṃ āhijjānti, taṃ jahā:

paḍhamā ca Nāgabhūyaṃ⁶
 bīyaṃ⁵ puṇa Somabhūiyaṃ⁶ hoi |
 aha Ullagaccha taiyaṃ⁶
 cautthayaṃ Hatthilijjaṃ⁹ tu || 6 ||
 paṇcamagaṃ Nampdijjaṃ
 chaṭṭhaṃ puṇa Pārihāsayaṃ¹⁰ hoi |
 Uddehagaṇass'¹¹ ee¹²
 chac-ca kulā honti¹³ nāyavvā || 7 ||

therehinto ṇaṃ Siriguttehinto Hāriya¹⁴-sagottehinto¹⁵ ettha¹⁶
 ṇaṃ Cāraṇagaṇe² nāmaṃ gaṇe niggae; tassa ṇaṃ imāo¹⁷ cattāri
 sāhāo³ satta ya kulāṃ evaṃ āhijjānti. se kiṃ taṃ-sāhāo³? sāhāo⁵
 evaṃ āhijjānti, taṃ jahā: Hāriyamālāgarī¹⁸, Saṃkāsiyā⁶, Gavedhuyā⁶,
 Vajjanāgarī¹⁹. se taṃ-sāhāo³. se kiṃ taṃ-kulāṃ? kulāṃ evaṃ
 āhijjānti, taṃ jahā:

paḍham' ettha²⁰ Vacchalijjaṃ²¹
 bīyaṃ⁶ puṇa Pīdhammiyaṃ²² hoi |
 taiyaṃ⁶ puṇa Hālijjaṃ
 cautthayaṃ²³ Pūsamittijjaṃ || 8 ||
 paṇcamagaṃ Mālijjaṃ
 chaṭṭhaṃ puṇa Ajjaḍayaṃ²⁴ hoi |
 sattamagaṃ²⁵ Kanhasaṃ
 satta kulā Cāraṇagaṇassa || 9 || (7.)

6. 17) there Mss. 18) °ma° E. 19) ete CH.

7. 1) gu° EM. 2) °na B. 3) °āto C, °āu CHM. 4) °āto CM. 5) the Mss. always write: se kiṃ taṃ sāhāo (or kulāṃ) 2 evaṃ. 6) see 5¹². 7) see⁶, Matī° CH. 8) see⁶, Puṇṇa° CHS, Panna° M, Suvannapattiyā *kvacit* S. 9) °tth° C °la° B. 10) °hāma° A, anyatra S, °hāmi° B, °hāsi° C, °bhāsi° *kvacit* S, °hāyasam ES. 11) °ssa BC. 12) ete B. 13) lu° EHM. 14) °ia E. 15) °gu° AM. 16) i° M. 17) °āto A. 18) °riya BC, °riyā EH see⁶. 19) Vi° EM, S *kvacit*. 20) i° CEHM. 21) °ttha° A. 22) °mmaḡam CEM, Viēidhammakham B, °iam M. 23) °yam A. 24) Ajjavayaṃ M, Ajjaḍayaṃ *kvacit* S. 25) ṇh B, °suham CH.

therehīṃto Bhaddajasehīṃto Bhāraddāya-sagottehīṃto¹ ettha² ṇaṃ Uḍuvāḍiyagaṇe³ nāmaṃ gaṇe niggaḇ. tassa ṇaṃ imāo⁴ cattāri sāhāo tinni ya⁵ kulāṃ evaṃ āhijjānti. se kiṃ taṃ-sāhāo? sāhāo evaṃ āhijjānti, taṃ jahā: Campijjiyā⁶, Bhaddijjiyā⁷, Kākamdiyā⁶, Mehalijjiyā; se taṃ-sāhāo. se kiṃ taṃ-kulāṃ? kulāṃ evaṃ āhijjānti, taṃ jahā:

Bhaddajasiyaṃ⁸ taha Bhadda-
guttiya⁹ taiyaṃ ca hoi¹⁰ Jasabhaddaṃ |
eyāṃ¹¹ Uḍuvāḍiya³.
gaṇassa tinn' eva ya¹² kulāṃ || 10 ||

therehīṃto ṇaṃ Kāmidḍhīhīṃto¹³ Kuṇḍala-sagottehīṃto¹⁴ ettha¹⁵ ṇaṃ Vesavāḍiyagaṇe⁶ nāmaṃ gaṇe niggaḇ. tassa ṇaṃ imāo⁴ cattāri sāhāo cattāri kulāṃ evaṃ āhijjānti. se kiṃ taṃ-sāhāo? sāhāo evaṃ āhijjānti, taṃ jahā: Sāvattthiyā¹⁶, Rajjapāliyā¹⁷, Aṃtarijjiyā⁶, Khemalijjiyā⁶; se taṃ-sāhāo. se kiṃ taṃ-kulāṃ? kulāṃ evaṃ āhijjānti, taṃ jahā:

Gaṇiyaṃ⁶ Mehiya¹⁸ Kāmi-
ḍḍhiyaṃ⁶ ca taha hoi Imḍapuragaṃ ca |
eyāi¹⁹ Vesavāḍiya⁶.
gaṇassa cattāri ya¹² kulāṃ || 11 || (8.)

therehīṃto ṇaṃ Isiguttehīṃto Kākamdiehīṃto¹ Vāsīttha-sagottehīṃto² ettha³ ṇaṃ Māpavagaṇe nāmaṃ gaṇe niggaḇ. tassa ṇaṃ imāo cattāri sāhāo tinni ya⁴ kulāṃ evaṃ āhijjānti. se kiṃ taṃ-sāhāo? sāhāo evaṃ āhijjānti, taṃ jahā: Kāsavijjiyā⁵, Goyamejjiyā⁶, Vāsītthiyā⁷, Sorattthiyā⁷; se taṃ-sāhāo. se kiṃ taṃ-kulāṃ? kulāṃ evaṃ āhijjānti, taṃ jahā:

Isiguttiy⁷ attha⁸ paḍhamāṃ
biiyaṃ⁹ Isidattiyaṃ⁷ muṇeyavvaṃ¹⁰ |
taiyaṃ ca Abhijasāṃ¹¹ taṃ
tinni kulā Māpavagaṇassa || 12 ||

therehīṃto Suttthiya⁷-Suppaḍibuddhehīṃto koḍiya⁷-kākamdaehīṃto¹² Vagghāvacca¹³-sagottehīṃto² ettha³ ṇaṃ Koḍiyagaṇe⁷ nāmaṃ gaṇe niggaḇ. tassa ṇaṃ imāo cattāri sāhāo cattāri kulāṃ¹⁴ evaṃ āhijjānti. se kiṃ taṃ-sāhāo? sāhāo evaṃ āhijjānti, taṃ jahā:

8. 1) ^ogu^o M. 2) i^o E. 3) Uṭṭu^o A (?), ^oia BEM. 4) ^oāto A. 5) not in CEHM. 6) see 5¹². 7) see⁶, Bhaddiyā B, ^odda^o C. 8) ^oiaṃ BEM, ^oia C. 9) see⁶, ^oiyāṃ Mss. 10) not in CH. 11) eāṃ E. 12) u A. 13) AII add ṇaṃ. 14) ^oli B, Koḍinna A, sagu^o B. 15) i^o BE. 16) see⁶, So^o B, down to v. 13 wanting in II. 17) ^oia BEM. 18) see⁶, ^oiyāṃ C. 19) eāṃ Mss. see¹¹.

9. 1) ^odae^o BE. 2) ^ogu^o B. 3) i^o BEM. 4) u BM, not in E. 5) ^oia E. 6) see⁷, mi^o BE, ^oma^o CM. 7) see 5¹². 8) ittha M 9) see⁷, biyaṃ A. 10) ^oea^o E. 11) Abhijsayāṃ BEM. 12) ^odage^o BM. 13) ^oecha B 14) M adds ca

Uccânâgari¹⁵ Vijjâ-
 harî ya⁷ Vairî¹⁶ ya⁷ Majjhimillâ ya |
 Koḍiyagaṇassa⁷ eyâ⁷
 havamti cattâri sâhâo || 13 ||

se tam-sâhâo. se kim tam-kulâim? kulâim evam âbhiñjamti,
 tam jahâ:

padham' ittha¹⁷ Bambahalijjam
 bhiyam¹⁸ nâmeṇa Vacchalijjam¹⁹ tu |
 taiyam⁷ puṇa Vâñijjam²⁰
 cantthayam Panhavâhanayam²¹ || 14 || (9.)

therânam Suttîhiya¹-Suppaḍibuddhânam koḍiya¹-kâkamdagânam
 Vagghâvacca-sagottânam² ime paṃca therâ amtevâsî ahâvaccâ
 abhinnâyâ hotthâ³, tam jahâ: there ajja-Imdadinne, there⁴ Piyagamthe⁵,
 there Vijjâharagovâle Kâsava-gottenam⁶, there Isidatte, there
 Arihadatte⁷. therehinto nam Piyagamthehinto ettha⁸ nam Ma-
 jjhimâ sâhâ niggayâ; therehinto nam Vijjâharagovâle hinto tattha⁹
 nam Vijjâharî sâhâ niggayâ. therassa nam ajja-Imdadinnassa Kâsava-
 gottassa¹⁰ ajja-Dinne there amtevâsî Goyama¹¹-sagotte¹⁰. therassa
 nam ajja-Dinnassa Goyama⁵-sagottassa¹⁰ ime do therâ amtevâsî
 ahâvaccâ abhinnâyâ hotthâ³: there ajja-Santiseni Mâḍhara-sagotte¹⁰,
 there ajja-Sihagiri Jâisare¹¹ Kosiya⁵-gotte¹². therehinto nam ajja-
 Santiseni hinto Mâḍhara-sagotte hinto¹⁰ ettha⁸ nam Uccânâgari¹³
 sâhâ niggayâ. (10.)

therassa nam ajja-Santiseniyassa¹ Mâḍhara-sagottassa² ime
 cattâri therâ amtevâsî ahâvaccâ abhinnâyâ hotthâ³, 9000 tam
 jahâ: there ajja-Seni, there⁴ ajja-Tâvase, there⁴ ajja-Kubere,
 there⁵ ajja-Isipâlie. therehinto nam ajja-Seni hinto ettha⁶ nam
 Ajjaseniya¹ sâhâ niggayâ; therehinto nam ajja-Tâvase hinto
 ettha⁶ nam Ajjatâvasî sâhâ niggayâ; therehinto nam ajja-Kubere-
 hinto ettha⁶ nam Ajjakuberâ sâhâ niggayâ; therehinto nam ajja-
 Isipâlie hinto ettha⁶ nam Ajja-isipâliya¹ sâhâ niggayâ. therassa nam
 ajja-Sihagiri Jâisarassa Kosiya-gottassa⁷ ime cattâri therâ amtevâsî
 ahâvaccâ abhinnâyâ hotthâ³, tam jahâ: there Dhanagiri, there ajja-
 Vaire, there ajja-Samie, there Arihadinne⁸. therehinto nam ajja-
 Sami hinto⁹ Goyama¹-sagutte hinto ettha⁶ nam Bambahadîviya¹⁰ sâhâ
 niggayâ. therehinto nam ajja-Vaire hinto¹¹ Goyama¹²-sagutte hinto¹³
 ettha¹⁴ nam Ajjavairâ¹⁵ sâhâ niggayâ. therassa nam ajja-Vairassa

9. 15) Ucca^o C. 16) Vayari CM. 17) ^oo^o A. 18) seo⁷, bi^o AEM. 19) Vatth^o
 AC. 20) Vâli^o CH. 21) nh CE, un A, ^ovânijjam M.

10. 1) seo 5¹². 2) ^ogu^o BCHM. 3) hu^o BEM. 4) only in A. 5) y only
 after a, â E. 6) gu^o BM. 7) ajjarahadatto B, Ara^o H. 8) i^o BEM. 9) ittha
 EM. 10) ^ogu^o B. 11) ^oiss^o AB, ^ois^o CH. 12) seo¹⁰, sago^o A. 13) Uccâ^o A.

11. 1) seo 10². 2) go^o M, sagu^o B. 3) hu^o BM. 4) not in ACEH.
 5) not in E. 6) i^o BEM. 7) sago^o A, gu^o BM. 8) Ara^o BCH. 9) not in
 ACH. 10) ^ovi C, ^oviâ EM. 11) AC add nam. 12) Goama BE. 13) -go^o
 H, -gu^o M, sagu^o B. 14) i^o BCEM. 15) ^ori C, ^obayari H.

Goyama¹²-sagottassa¹⁶ ime tinni therā aṃtevāsī ahāvaccā abhiunāyā hotthā³, tam jahā: there ajja-Vairaseṇie, there ajja-Paume, there ajja-Rahe. therehinto ṇaṃ ajja-Vairaseṇiehinto¹⁷ ettha⁶ ṇaṃ Ajja-nailī sāhā niggayā; therehinto ṇaṃ ajja-Paumehinto ettha⁶ ṇaṃ Ajjapaumā sāhā niggayā; therehinto ajja-Rahehinto ettha⁶ ṇaṃ Ajjayayantī sāhā niggayā. therassa ṇaṃ ajja-Rahassa Vaccha-sagottassa¹⁸ ajja-Pūsagiri there aṃtevāsī Kosiya¹-sagotte¹⁹. therassa ṇaṃ ajja-Pūsagirissa Kosiya¹-sagottassa⁷ ajja-Phaggumitte there aṃtevāsī Goyama-sagotte²⁰. (11.)

[therassa ṇaṃ ajja-Phaggumittassa Goyama¹-saguttassa² ajja-Dhaṇagiri there aṃtevāsī Vāsiṭṭha-sagutte². therassa ṇaṃ ajja-Dhaṇagirissa Vāsiṭṭha-saguttassa² ajja-Sivabhūi there aṃtevāsī Kuecha-sagutte. therassa ṇaṃ ajja-Sivabhūissa Kuecha-saguttassa ajja-Bhadde there aṃtevāsī Kāsava-gutte². therassa ṇaṃ ajja-Bhaddassa Kāsava-guttassa ajja-Nakkhatte there aṃtevāsī Kāsava-gutte. therassa ṇaṃ ajja-Nakkhattassa Kāsava-guttassa ajja-Rakkhe there aṃtevāsī Kāsava-gutte². therassa ṇaṃ ajja-Rakkhassa Kāsava-guttassa ajja-Nāge there aṃtevāsī Goyama¹-sagutte. therassa ṇaṃ ajja-Nāgassa Goyama¹-saguttassa ajja-Jehile there aṃtevāsī Vāsiṭṭha-sagutte². therassa ṇaṃ ajja-Jehilassa Vāsiṭṭha-saguttassa ajja-Vinhū³ there aṃtevāsī Mādharma-sagutte. therassa ṇaṃ ajja-Vinhussa Mādharma-saguttassa² ajja-Kālae there aṃtevāsī Goyama¹-sagutte². therassa ṇaṃ ajja-Kālagayassa Goyama¹-saguttassa² ime do therā aṃtevāsī Goyama-saguttā: there ajja-Sampalīe, there ajja-Bhadde. eesim dunha⁴ vi⁵ therāṇaṃ Goyama¹-saguttāṇaṃ ajja-Vuddhe there aṃtevāsī Goyama¹-sagutte². therassa ṇaṃ ajja-Vuddhassa Goyama¹-saguttassa ajja-Saṃghapālīe there aṃtevāsī Goyama¹-sagutte². therassa ṇaṃ ajja-Saṃghapāliyassa¹ Goyama¹-saguttassa² ajja-Hatthī⁶ there aṃtevāsī Kāsava-gutte². therassa ṇaṃ ajja-Hatthissa Kāsava-guttassa² ajja-Dhamme there aṃtevāsī Suvvaya⁷-gutte. therassa ṇaṃ ajja-Dhammassa Suvvaya⁷-guttassa² ajja-Sihe⁸ there aṃtevāsī Kāsava-gutte. therassa ṇaṃ ajja-Sihassa Kāsava-guttassa² ajja⁹-Dhamme there aṃtevāsī Kāsava-gutte². therassa ṇaṃ ajja⁹-Dhammassa Kāsava-guttassa ajja-Saṃḍille there aṃtevāsī. (12.)]

vandāmi Phaggumittan
ca¹ Goyamaṃ² Dhaṇagiriṃ ca Vāsiṭṭhaṃ |
Kuechaṃ³ Sivabhūiṃ⁴ pi ya⁵
Kosiya² Duḍḍanta⁶-kanhe⁷ ya⁵ || 1 ||

11. 16) sagu⁰ ABE, -go⁰ C. 17) Vayara⁰ E, °ṇiyach⁰ C. 18) sagei⁰ BM. 19) -go⁰ HM, sagu⁰ B. 20) sagu⁰ B -gu M.

12. wanting in ACH, see notes. 1) see 10⁵. 2) °go⁰ M. 3) °uṇṇ M. 4) duḥṇaṃ B. 5) not in B. 6) Saḥatthi M. 7) Sāvaya M. 8) Sehe E. 9) E adds mahā.

13. v. 1. 1) not in BCHM. 2) see 10⁵. 3) Ko⁰ CH, °ecchim A. 4) Sipa⁰ A. 5) a EM. 6) do⁰ CH, °jja⁰ BCH. 7) ṇh B, ṇṭh A, kaṃto *knacit* S.

taṃ vaṃḍiṇṇa sirasâ
 Bhaddaṃ¹ vaṃḍāmi Kāsavaṃ² gottam³ |
 Nakkhaṃ⁴ Kāsava-gottam⁵
 Rakkhaṃ pi ya⁶ Kāsavaṃ vaṃḍe || 2 ||
 vaṃḍāmi ajja-Nāgaṃ¹
 ca Goyamaṃ² Jehilaṃ³ ca Vāsiṭṭhaṃ |
 Viṇhuraṃ⁴ Mādḍhara-gottam⁵
 Kālagam avi Goyamaṃ² vaṃḍe || 3 ||
 Goyama¹-gutta-kumāraṃ
 Saṃpaliyaṃ² taha³ ya⁴ Bhaddayaṃ⁵ vaṃḍe |
 theram ca ajja-Vuḍḍhaṃ
 Goyama-guttaṃ namaṃsāmi⁶ || 4 ||
 taṃ vaṃḍiṇṇa sirasâ
 thira-satta-caritta-nāṇa-saṃpannaṃ⁷ |
 theram ca Saṃghavāliya⁸
 Kāsava-gottam⁹ paṇivayāmi || 5 ||
 vaṃḍāmi ajja-Hatthiṃ
 ca¹ Kāsavaṃ khaṃti-sāgaraṃ dhīraṃ |
 gimhāṇa paḍhama-māse
 kālagayaṃ cetta²-suddhassa || 6 ||
 vaṃḍāmi ajja-Dhammaṃ
 ca¹ Suvvayaṃ sīla²-laddhi-saṃpannaṃ |
 jassa³ nikkhamaṇe devo⁴
 chattaṃ varam uttamaṃ vahai || 7 ||
 Hatthaṃ Kāsava-gottam¹
 Dhammaṃ siva-sāhagaṃ paṇivayāmi |
 Sīhaṃ Kāsava-gottam²
 Dhammaṃ pi ya³ Kāsavaṃ vaṃḍe || 8 ||
 [taṃ vaṃḍiṇṇa sirasâ
 thira-satta-caritta-nāṇa-saṃpannaṃ¹ |
 theram ca ajja-Jaṇburaṃ²
 Goyama²-guttaṃ namaṃsāmi || 9 ||

v. 2. 1) Vattaṃ A, Cittaṃ CH. 2) ^ova BE. 3) sagu^o BE. 4) Nakkha-
ttaṃ C. 5) gu^o BE. 6) a EM.

v. 3. 1) Gaṃgaṃ *kvacit* S. 2) Goa^o E. 3) Jetṭhilaṃ *kvacit* S. 4) nh
CEHM. 5) gu^o BE.

v. 4. and 5. A om. the last hemistich of v. 4 and the first one of v. 5.
1) Goa^o E. 2) ^opuli^o CH, ^oiam E, Saṃpanṇayaṃ A, Appaliyaṃ *kvacit* S.
3) taṃ A. 4) not in ACM. 5) Bhaddavayaṃ M. 6) paṇivayāmi E. 7) ^opu^o
C. 8) ^opālo B, ^olaya M, ^olia E. 9) gu^o BCE.

v. 6. 1) CHM om. 2) ci^o BCH.

v. 7. 1) E om. 2) sīsa A. 3) read jasa or nikkhamaṇe? 4) devā C.

v. 8. 1) gu^o BE. 2) gu^o BEM. 3) a BEM.

v. 9—13. incl. are wanting in A; they are not commented upon in the
commentaries. 1) ^opu^o CH. 2) ^obu B, ^obū HM. 3) Goa^o EM.

miu-maddava-saṃpannaṃ¹
 uvattaṃ² nâṇa-dāṃsaṇa-caritte |
 theraṃ ca Naṃḍiyaṃ³ pi ya⁴
 Kâsava-guttaṃ paṇivayâmi || 10 ||
 tatto a thira-carittaṃ
 uttama-saṃmatta¹-satta²-saṃjuttaṃ |
 Desigaṇi-khamâsamāṇaṃ
 Kâsava³-guttaṃ⁴ namaṃsâmi || 11 ||
 tatto aṇuoga-dharaṃ
 dhiraṃ¹ mai-sâgaraṃ mahâsattaṃ |
 Thiragutta-khamâsamāṇaṃ
 Vaccha-saguttaṃ² paṇivayâmi³ || 12 ||
 tatto a¹ nâṇa-dāṃsaṇa-
 caritta-tava-suṭṭhiyaṃ² guṇa-mahantaṃ |
 theraṃ kumâra-Dhammaṃ
 vandaṃi gaṇiṃ guṇoveyaṃ³ || 13 ||]
 sutta'-attha-ramaṇa-bharie
 khamā-dama-maddava-guṇehi¹ saṃpanne |
 Deviddhi-khamâsamāṇe
 Kâsava-gotte² paṇivayâmi || 14 || (13.)

v. 10. 1) °e B. 2) ovalaṇaṃ B. 3) °iaṃ CEHM. 4) a BEM.

v. 11. 1) samatta C. 2) not in H. 3) Mādharma CE. 4) go^o H.

v. 12. 1) viraṇ CII. 2) Kâsavaguttaṃ C, Mādharagottaṃ H. 3) namaṃsâmi H.

v. 13. 1) ya B. 2) °iaṃ CEHM. 3) °eaṃ CEH. °ovave^o M

v. 14. 1) °hiṃ ABE. 2) gu^o BEM.

Sāmâcâri.

Tenaṃ kâleṇaṃ tenaṃ samaṇeṇaṃ samaṇe bhagavaṃ¹ Mahāvīre vāsāṇaṃ sa-vīsai-rāe māse viikkante² vāsā-vāsaṃ pajjosavei. 'se keṇ'³ aṭṭheṇaṃ bhaṇte evaṃ vuccai: samaṇe bhagavaṃ¹ Mahāvīre vāsāṇaṃ sa-vīsai-rāe māse viikkante² vāsā-vāsaṃ pajjosavei?' (1.) "jao¹ ṇaṃ pāeṇaṃ² agāriṇaṃ agārāṇi kaḍiyāṃ³ ukkampiyāṃ³ channāṃ⁴ littāṃ ghaṭṭhāṃ maṭṭhāṃ sampadhūmiyāṃ³ khāḍagāṃ khāya⁵-niddhamāṇāṃ appaṇo aṭṭhāe kaḍāṃ paribhuttāṃ⁶ pariṇāmiyāṃ³ bhavaṃti, se teṇ'⁷ aṭṭheṇaṃ evaṃ vuccai⁸: samaṇe bhagavaṃ⁹ Mahāvīre vāsāṇaṃ sa-vīsai-rāe māse viikkante¹⁰ vāsā-vāsaṃ pajjosavei". (2.) jahā ṇaṃ samaṇe bhagavaṃ¹ Mahāvīre vāsāṇaṃ sa-vīsai-rāe māse viikkante² vāsā-vāsaṃ pajjosavei, tahā ṇaṃ gaṇaharā vi vāsāṇaṃ sa-vīsai-rāe māse viikkante² vāsā-vāsaṃ pajjosaviṃti. (3.) jahā ṇaṃ gaṇaharā vi vāsāṇaṃ *jāva*³ pajjosaviṃti, tahā ṇaṃ gaṇahara-sisā vi vāsāṇaṃ⁴ *jāva* pajjosaviṃti. (4.) jahā ṇaṃ gaṇahara-sisā vi⁵ vāsāṇaṃ *jāva*⁶ pajjosaviṃti, tabā ṇaṃ therā vi vāsā-vāsaṃ pajjosaviṃti⁷. (5.) jahā ṇaṃ therā vi⁸ vāsāṇaṃ *jāva* pajjosaviṃti⁷, tahā ṇaṃ je ajjattāe samaṇā nigganṭhā viharanti, ee⁹ vi ya¹⁰ ṇaṃ vāsāṇaṃ *jāva*¹¹ pajjosaviṃti¹¹. (6.) jahā ṇaṃ je ajjattāe samaṇā nigganṭhā viharanti⁸ vāsāṇaṃ *jāva*¹² pajjosaviṃti⁷, tahā ṇaṃ amhaṃ pi āyariyā¹³ uvajjhāyā *jāva* pajjosaviṃti⁷, (7.) jahā ṇaṃ amhaṃ pi āyariyā¹³ vāsāṇaṃ *jāva* pajjosaviṃti⁷, tahā ṇaṃ amhe vi vāsāṇaṃ sa-vīsai-rāe māse viikkante² vāsā-vāsaṃ pajjosavemo. aṃtarā vi ya¹⁴ se kappai pajjosavittae, no se kappai taṃ rayāṇi uvāyaṇāvittae¹⁵. (8.) I.

1. 1) bhay^o B. 2) viti^o A, vai^o C. 3) keṇaṃ A.

2. 1) jau BCEH. 2) pāi^o C. 3) *y* only after *a*, *ā* in E. 4) B adds guttāṃ, E item after littāṃ. 5) khāi C. 6) CH add sa aṭṭhāṃ. 7) teṇaṃ A. 8) ^aati C. 9) bhay^o B. 10) viti^o A.

3—8. 1) bhay^o B. 2) viti^o A. 3) EM fully repeated. 4) vāsāvāsaṃ C om. jāva. 5) not in CEM. 6) ABM om. 7) ^oeṃti A. 8) EHM om. 9) te AM. 10) a BE, not in AM. 11) A om. 12) AHM, fully repeated. 13) ^aiā E. 14) a EM. 15) uvāṇ^o BCE; M commentary.

vāsā-vāsaṃ pajjosaviyāṇaṃ¹ kappai niggamthāṇa vā niggamthiṇa vā savvaṃ samantā sa-kosaṃ joyaṇaṃ¹ uggahaṃ oghiṇhittā² ṇaṃ ciṭṭhiṃ³, ahā-lamdaṃ avi uggāhe. (9.) II.

vāsā-vāsaṃ pajjosaviyāṇaṃ² kappai niggamthāṇa vā niggamthiṇa vā savvaṃ samantā sa-kosaṃ joyaṇaṃ² bhikkhāyariyāe³ gaṇtuṃ paḍiniyattae⁴. (10.) jattha ṇaṃ⁵ naī nicceyyagā⁵ nicca-saṃdanā, no se kappai savvaṃ samantā sa-kosaṃ joyaṇaṃ² bhikkhāyariyāe⁷ gaṇtuṃ paḍiniyattae⁴. (11.) Erāvai⁸ Kuṇālāe jattha cakkīyā² siyā² egam pāyaṃ jale kiccā egam pāyaṃ thale kiccā evaṃ⁹ cakkīyā¹⁰, eva ṇaṃ¹¹ kappai savvaṃ samantā sa-kosaṃ¹² joyaṇaṃ² bhikkhāyariyāe⁹ gaṇtuṃ paḍiniyattae⁴. (12.) evaṃ no cakkīyā², evaṃ se¹³ no kappai savvaṃ samantā sa-kosaṃ¹² joyaṇaṃ² bhikkhāyariyāe⁹ gaṇtuṃ paḍiniyattae. (13.) III.

vāsā-vāsaṃ pajjosaviyāṇaṃ¹ atthegaiyāṇaṃ² evaṃ vutta-puvvaṃ bhavai: dāve, bhaṇte! evaṃ se kappai dāvittae³, no se kappai paḍigāhittae. (14.) vāsā-vāsaṃ pajjosaviyāṇaṃ¹ atthegaiyāṇaṃ¹ evaṃ vutta-puvvaṃ bhavai⁴: paḍigāhe, bhaṇte! evaṃ se kappai paḍigāhittae³, no se kappai dāvittae. (15.) vāsā-vāsaṃ pajjosaviyāṇaṃ atthegaiyāṇaṃ evaṃ vutta-puvvaṃ bhavai⁴: dāve, bhaṇte! paḍigāhe⁵, bhaṇte! evaṃ se kappai dāvittae paḍigāhittae vā. (16.) IV.

vāsā-vāsaṃ pajjosaviyāṇaṃ¹ no kappai niggamthāṇa vā niggamthiṇa vā haṭṭhāṇaṃ ārogaṇaṃ² baliya³-sarīrāṇaṃ imāo nava rasa-vigaṇo⁴ abhikkhaṇaṃ 2 āhārittae⁵, taṃ jahā: khīraṃ, dahiṇ, nava-ṇīyaṃ³, sappiṇ, tellaṃ⁶, guḍaṃ, mahūṇ, majjaṇ, maṇsaṃ. (17.) V.

vāsā-vāsaṃ pajjosaviyāṇaṃ¹ atthegaiyāṇaṃ² evaṃ vutta-puvvaṃ bhavai: ‘atṭho, bhaṇte! gilāṇassa?’ se ya³ vaejjā⁴: “atṭho” — se ya³ puccheyavve⁵: ‘kevaieṇaṃ⁶ atṭho?’ se ya³ vaejjā⁴: “evaieṇaṃ atṭho gilāṇassa; jaṃ se pamāṇaṃ vayai⁷, se pamāṇe⁸ oghettavve⁹”. se ya³ viṇṇavejjā⁴, se ya³ viṇṇavemāṇe labhejjā⁴, se ya³ pamāṇa-patte: ‘hou! alāhi!’ ii¹⁰ vattavvaṇ. siyā²: ‘se kim āhu bhaṇte?’ “evaieṇaṃ¹¹ atṭho gilāṇassa”. siyā² ṇaṃ eṇaṃ vayanṭaṃ paro vaejjā⁴: ‘paḍigāhehi aṇṇo! tumaṃ pacchā¹² bhokkhasi¹³ vā, pāhisi¹⁴ vā’ — evaṃ se kappai paḍigāhittae¹⁵, no¹⁶ se kappai gilāṇassa¹⁷ nisāe¹⁸ paḍigāhittae. (18.) VI.

vāsā-vāsaṃ pajjosaviyāṇaṃ¹ atthiṇaṃ² therāṇaṃ taḥa-ppa-

9. 1) see 2^a. 2) u^o CEM, nh EM, gi^o A. 3) ciṭṭhaṃ C.

10—13. 1) °itāṇaṃ A, °iāṇaṃ E. 2) y only after a, ā in EM. 3) °iāc E. 4) paḍiy^o A. 5) ABM om. 6) °oda^o A, °oa^o E. 7) °iri^o A, see³. 8) °atī C. 9) not in A. 10) not in A, see²; M adds siā. 11) nh EM. 12) kk B. 13) nhaṃ A.

14—16. 1) see 2^a. 2) see¹, °gayāṇaṃ C. 3) °ett^o A. 4) ha^o A, °ti H. 5) °hehi M.

17. 1) abbreviated in EM. 2) ara^o BEM. S *kvacit* S ārogaṇaṃ. 3) see 10². 4) °io B. 5) °re^o C. 6) ti^o BCEM.

18. 1) pa EM, not in AC. 2) see 2^a. 3) a BEM. 4) °ijjo BEM. 5) °ea^o EM, pucche S *kvacit*. 6) kevatitēṇaṃ CH, °ieṇ^o M. 7) vadati H. 8) °ha EM, ṇā H. 9) u^o CHM, ghī^o B, °itt^o BCEM. 10) iti CH, ia BEM. 11) °āie^o CHM. 12) pitthā A. 13) bhu^o BEM, °esi A. 14) dāhisi *kvacit* S. 15) °ett^o A. 16) no A. 17) gilāṇa M. 18) ṇisāc A.

19. 1) see 2^a. 2) atthegaiyāṇaṃ A.

gârâṇṇ kulâṇṇ kaḍâṇṇ pattiyâṇṇ¹ thejjâṇṇ³ vesâsiyâṇṇ¹ sammayâṇṇ bahumayâṇṇ añumayâṇṇ bhavaṇṇti, jattha⁴ se no⁵ kappai adakkhu⁶ vaittae: atthi te, âuso⁷! imaṇ vâ 2? — ‘kim âhu bhaṇṇte?’ “saḍḍhi gihi giṇhai⁸ vâ, teṇiyaṇṇ⁹ pi kujjâ.” (19.)

vâsâ-vâsaṇṇ pajjosaviyassa¹ nicca-bhattiyassa² bhikkhussa kappai³ egaṇṇ goyara⁴-kâlāṇṇ gâhâvai-kulaṇṇ bhattâe vâ pâṇâe vâ nikkhamittae vâ pavissittae vâ. ⁵nannattha âyariya⁴-veyâvaccena⁷ vâ⁸, evaṇ uvajjhâya⁶-tavassi-gilâṇa-veyâvaccena⁷vâ⁸, khudda⁹-khuddiyâe⁴ evaṇ⁸ avamjâṇa⁸-jâyaenaṇṇ¹⁰. (20.) VII.

vâsâ-vâsaṇṇ p. cauttha-bhattiyassa¹ bhikkhussa ayaṇṇ evaie visese, jaṇ se pâo² nikkhamma puvvâṇṇ eva viyaḍagaṇṇ³ bhoceâ⁴ pacchâ⁵ paḍiggahagaṇṇ⁶ saṇḍhiya⁷ sampamaññiya⁷ se ya saṇṭharijjâ⁸, kappai se tad-divasaṇṇ teṇ’ eva bhatt’-atṭheṇaṇṇ pajjosavittae; se ya⁹ no saṇṭharijjâ⁸, evaṇ se kappai doceaṇṇ¹⁰ pi gâhâvai-kulaṇṇ bhattâe vâ pâṇâe vâ nikkhamittae vâ pavissittae vâ. (21.) vâsâ-vâsaṇṇ p. chaṭṭha-bhattiyassa¹ bhikkhussa kappamti do goyara¹¹-kâlâ gâhâvai-k. bh. v. p. v. n. v. p. v. (22.) vâsâ-vâsaṇṇ p. aṭṭhama-bhattiyassa¹ bhikkhussa kappamti tao goyara¹¹-kâlâ gâhâvai-k. bh. v. p. v. n. v. p. v. (23.) vâsâ-vâsaṇṇ p. viggittâ¹²-bhattiyassa¹³ bhikkhussa kappamti savve vi goyara¹¹-kâlâ gâhâvai-k. bh. v. p. v. n. v. p. v. (24.) VIII.

vâsâ-vâsaṇṇ p. nicca-bhattiyassa¹ bhikkhussa kappamti savvâṇṇ pâṇagâṇṇ paḍigâhittae. vâsâ-vâsaṇṇ p. cauttha-bhattiyassa¹ kappamti tao pâṇagâṇṇ paḍigâhittae, taṇ jahâ: usseimaṇṇ vâ², saṇseimaṇṇ vâ³, câulodagaṇṇ vâ⁴. vâsâ-vâsaṇṇ p. chaṭṭha-bhattiyassa¹ bhikkhussa kappamti tao pâṇagâṇṇ paḍigâhittae, taṇ jahâ: tilodagaṇṇ vâ⁵, tusodagaṇṇ vâ⁵, javodagaṇṇ vâ⁵. vâsâ-vâsaṇṇ p. aṭṭhama-bhattiyassa⁶ bhikkhussa kappamti tao pâṇagâṇṇ paḍigâhittae, taṇ jahâ: âyâmaṇṇ vâ⁷, soviraṇṇ vâ⁷, suddha-viyaḍaṇṇ⁸ vâ. vâsâ-vâsaṇṇ p. viggittâ-bhattiyassa⁹ bhikkhussa kappai ege usiṇa-viyaḍe⁹ paḍigâhittae, se vi ya⁶ ṇaṇṇ a-sitthe, no vi ya⁶ ṇaṇṇ sa-sitthe. vâsâ-vâsaṇṇ p. bhatta¹⁰-paḍiyâikkhiyassa¹¹ bhikkhussa kappai ege usiṇa-viyaḍe¹² paḍigâhittae, se vi ya⁶ ṇaṇṇ a-sitthe, no vi ya⁶ ṇaṇṇ sa-sitthe, se vi ya⁶ ṇaṇṇ paripûe¹³, no c’eva ṇaṇṇ a-paripûe¹³, se vi ya⁶ ṇaṇṇ parinimie, no c’eva ṇaṇṇ a-parinimie, ¹⁴se ya⁶ ṇaṇṇ bahu-sampunne, no c’eva ṇaṇṇ a-bahu-sampunne. (25.) IX.

19. 3) thi⁰ BEM. 4) tattha CH. 5) ṇṇo A. 6) oṭṭhu CH, aditṭhaṇṇ A. 7) âuse M. 8) nh BC. 9) oiaṇṇ EM.

20. 1) oia⁰ E, pa M; C om. 2) oiaṇṇ EM. 3) oanti C, oati M. 4) see 2⁸. 5) ṇa⁰ S, ann⁰ B; all down to 21 se a na saṇṭharijjâ wanting in M. 6) E adds veyâvaccena vâ. 7) see⁴ and ⁸. 8) not in A. 9) khuddaena vâ BE. 10) jâenaṇṇ jâena H, jâyaena E, not in A, H adds vâ.

21—24. 1) oiaṇṇ BE. 2) pâu CEH. 3) via⁰ E, ṇṇd H. 4) bhu⁰ BE. 5) piccâ B. 6) ohaṇṇ BE. 7) oia E, oiyâ A. 8) oijjâ⁰ CH. 9) a EM. 10) du⁰ BEM. 11) goara E. 12) vik⁰ CEH. 13) oiaṇṇ BEM.

25. 1) oiaṇṇ BEM. 2) not in AHM. 3) not in ACHM. 4) not in HM. 5) odae CEH, om. vâ. 6) y only after a, â in BE. 7) EM om. vâ, E o, M o. 8) via⁰ E, o, de AE, EM om. vâ. 9) oia⁰ E. 10) A adds pâṇe. 11) see 10². 12) see⁶, usiṇodae A. 13) oṇṇae BC, pûe E. 14) the rest wanting in ACH, kvacit S.

vāsā-vāsaṃ p. saṃkhā-dattiyassa¹ bhikkhussa kappanti paṃca dattīo bhoyaṇassa¹ paḍigāhittae, paṃca pāṇagassa; ahavā cattāri bhoyaṇassa¹, paṃca pāṇagassa; ahavā paṃca bhoyaṇassa¹, cattāri pāṇagassa. tattha egā dattī loṇā sāyaṇa-mittam² avi³ paḍigāhiyā¹ siyā¹. kappai se tad-divasaṃ ten' eva bhatt'-atthēṇaṃ pajjosavittae, no se kappai doccaṃ⁴ pi gāhāvai-kulaṃ bh. v. p. v. n. v. p. v. (26.) X.

vāsā-vāsaṃ p. no kappai niggamthāna¹ vā niggamthīna² vā² jāva uvassayāo satta-ghar'-amṭaraṃ saṃkhaḍḍiṃ saṃniyaṭṭa³-cārissa ittae⁴. ege⁵ evaṃ āhaṃsu: ⁶no kappai jāva uvassayāo pareṇaṃ⁷ saṃkhaḍḍiṃ saṃniyaṭṭa⁸-cārissa ittae; ege puṇa evaṃ āhaṃsu: no kappai jāva uvassayāo parampareṇaṃ⁷ saṃkhaḍḍiṃ saṃniyaṭṭa⁹-cārissa ittae. (27.) vāsā-vāsaṃ p. no kappai pāṇi-paḍiggahiyassa¹ bhikkhussa kaṇaga-phusiya¹-mittam² avi vuṭṭhi-kāyaṃsi nivaya-māṇaṃsi gāhāvai-kulaṃ jāva pavisittae vā. (28.) vāsā-vāsaṃ p. pāṇi-paḍiggahiyassa¹ bhikkhussa no kappai agihaṃsi piṇḍavāyaṃ paḍigāhittā pajjosavittae: ³pajjosavemāṇassa sahasā vuṭṭhi-kāe nivaejjā⁴. desam bhocā⁵ desam ādāya⁶ se⁷ pāṇiṇā pāṇiṃ paripihittā⁸, uraṃsi vā ṇaṃ nilijjijjā, kakkhaṃsi vā ṇaṃ sanāhaḍḍijjā⁹, ahā-chaṇṇāṇi¹⁰ vā loṇāṇi vā uvāgacchijjā, rukkha-mūlāṇi vā uvāgacchijjā⁹, jahā se pāṇiṃsi¹¹ dae vā, daga-rae vā, daga-phusiya¹² vā no¹³ pariāvajjai¹⁴. (29.) XI.

vāsā-vāsaṃ p. pāṇi-paḍiggahiyassa¹ bhikkhussa jaṃ kiṃci² kaṇaga-phusiya¹-mittaṃ pi nivaḍai, no se kappai bhattāe v. p. v. n. v. p. v. (30.) XII.

vāsā-vāsaṃ p. paḍiggaha-dhārissa bhikkhussa no kappai vagghā-riya¹-vuṭṭhi-kāyaṃsi gāhāvai-k. bh. v. p. v. n. v. p. v; kappai se appa-vuṭṭhi-kāyaṃsi s'-amṭar'-uttaraṃsi² gāhāvai-k. bh. v. p. v. n. v. p. v. (31.) 9900 vāsā-vāsaṃ p. niggamthassa ya³ gāhāvai-kulaṃ piṇḍavāya-paḍiyāe¹ aṇupaviṭṭhassa nigijjhiya⁴ 2 vuṭṭhi-kāe nivaejjā⁵, kappai se ahe āraṇaṃsi vā, ahe uvassayaṃsi vā, ahe viyaḍa⁶-gihaṃsi vā, ahe rukkha-mūlaṃsi vā uvāgacchittae. (32.) tattha se puṇvāgamaṇeṇaṃ puṇvāutte cāulodane pacchāutte bhiliṃga⁷-sūve⁸, kappai⁹ se cāulodane paḍigāhittae¹⁰, no se kappai bhiliṃga⁷-sūve⁸ paḍigāhittae. (33.) tattha se puṇvāgamaṇeṇaṃ puṇvāutte

26. 1) seo 25⁶. 2) me^o A. 3) iva B. 4) du^o BEM.

27. 1) ^othassa C. 2) not in CH, 2 AM. 3) ni^o H, ^oia^o BE. 4) e^o AS, io C. 5) CHM add puṇa. 6) down to ego not in A. 7) CH add sattagha-ramṭaraṃ. 8) ni^o C, ^oia^o EM. 9) ^oia^o BEM.

28 and 29. 1) *y* only after *a*, *ā* in BEM. 2) me^o A. 3) down to nivaejjā not in A. 4) ^oijjā BEM. 5) blu^o BEHM. 6) āy^o A. 7) AC om. 8) ^opeh^o A, parivittā H. 9) ^oejjā A. 10) ṇṇ A. 11) ^oimsu A. 12) ^osiā E, ^osi A 13) ṇo A. 14) pariā^o AE, ^ovijjai B.

30. 1) ^oia^o EM. 2) keci M.

31—35. 1) seo 28¹. 2) ^orassa B. 3) not in BEM, M adds niggamthī vā. 4) nigg^o CEM, ^ojiya A, ^oia EM. 5) ^oijjā A. 6) viā^o E. 7) bhiliṃga A, bhiliṃga E. 8) sūce B, rūve C. 9) ^oati CH. 10) ^oettao A.

bhilinga⁷-sûve⁸ pacchâutte cāulodane, kappai se bhilinga⁷-sûve paḍigāhittae, no se¹¹ kappai cāulodane paḍigāhittae. (34.) tattha se puṇṇāgamaṇeṇaṃ do vi puṇṇāuttāṃ vattānti¹², kappanti se do vi paḍigāhittae. ¹³tattha se puṇṇāgamaṇeṇaṃ do vi pacchā-uttāṃ, no se¹¹ kappanti do vi paḍigāhittae. je se tattha puṇṇāgamaṇeṇaṃ puṇṇāutte, se kappai⁹ paḍigāhittae; je se tattha puṇṇāgamaṇeṇaṃ pacchāutte, no se kappai paḍigāhittae. (35.) vāsā-vāsaṃ p. niggamthassa¹ gāhāvai-kulaṃ piṇḍavāya-paḍiyāe² pavittthassa³ nigijjhiya⁴ 2 vuṭṭhi-kāe nivaijjā⁵, kappai se ahe āramāṃsi vā ⁶ahe uvassayaṃsi vā, ahe viyaḍa-gihaṃsi vā, ahe rukkhā-mūlaṃsi vā uvāgacchittae, no se kappai puṇṇa-gahieṇaṃ bhatta-pāṇeṇaṃ⁷ velaṃ uvāyaṇāvittae⁸; kappai se puṇṇāṃ⁹ eva viyaḍagaṃ¹⁰ bhocā¹¹ pacchā¹² paḍiggahagaṃ¹³ samlihiya² 2 sam-pamaḍḍiya² 2 egāyayaṃ¹⁴ bhaṇḍagaṃ kaṭṭu sāvasese sūrie¹⁵, jeṇ' eva uvassae, ten' eva uvāgacchittae, no se kappai taṃ rayanaṃ tatthi' eva uvāyaṇāvittae¹⁶. (36.) vāsā-vāsaṃ p. niggamthassa gāhāvai-kulaṃ piṇḍavāya-paḍiyāe² apupavittthassa nigijjhiya⁴ 2 vuṭṭhi-kāe nivaijjā, kappai se ahe āramāṃsi vā *jāva*¹⁷ uvāgacchittae. (37.) tattha no kappai egassa¹ niggamthassa egāe¹ niggamthiē egayao² ciṭṭhittae; tattha no kappai egassa niggamthassa dunha⁴ ya³ niggamthiṇaṃ egayao⁵ ciṭṭhittae; tattha no kappai dunhaṃ⁴ niggamthiṇaṃ egāe¹ niggamthiē egayao⁵ ciṭṭhittae; tattha no kappai dunhaṃ¹ niggamthiṇaṃ dunha⁶ ya niggamthiṇaṃ⁷ egayao⁵ ciṭṭhittae. atthi ya⁸ ittha kei paṃcamaṇe⁹, khuddāe vā khuddiā¹⁰ vā, annesiṃ vā samloe sa-paḍiduvāre, eva nham¹¹ kappai¹² egayao¹³ ciṭṭhittae. (38.) vāsā-vāsaṃ p. niggamthassa¹ gāhāvai-kulaṃ piṇḍavāya-paḍiyāe² apupavittthassa nigijjhiya³ 2 vuṭṭhi-kāe nivaijjā⁴, kappai se ahe āramāṃsi vā *jāva* uvāgacchittae. tattha no kappai egassa niggamthassa⁵ egāe agārie⁶ egayao⁷ ciṭṭhittae; evaṃ cau-bhaṃgo. atthi ya⁸ ittha kei paṃcamaṇe⁹, there vā theriyā² vā, annesiṃ¹⁰ vā, samloe sa-paḍiduvāre, evaṃ¹¹ kappai egayao¹² ciṭṭhittae. ¹³evaṃ c'eva niggamthiē agārassa ya bhāṇiyavvaṃ¹⁴. (39.) XIII.

vāsā-vāsaṃ p. no kappai niggamthiṇa vā niggamthiṇa vā aparinnāṇeṇaṃ¹ aparinnayassa² atthāe asaṇaṃ vā, ³pāṇaṃ vā, khāimaṃ

31—35. 11) AE om. 12) not in CH. 13) down to je se not in BEM.

36 and 37. 1) A adds vā. 2) see 28¹. 3) anupā⁹ C. 4) nigg⁹ BCEH, sec². 5) °ejjā A. 6) jāva uvāgacchittae M. 7) B adds taṃ. 8) uvāṇ⁹ ABCEH. 9) āgaṃ E. 10) viā⁹ EB. 11) bhu⁹ BEM. 12) piceā BE. 13) °haṃ B. 14) egao BM, egaya E. 15) sūre M. 16) uvāṇ⁹ BE. 17) full phrase C.

38. 1) A adds ya. 2) egao BCM. 3) CEHM om. 4) donha ya A, °aṃ CEHM. 5) egao CEM. 6) °aṃ BE, om. ya. 7) °ṇa ya BE. 8) not in AB, a EM, yāṃtha kei *kvacit* S. 9) °mae A. 10) °iā BEM. 11) ṇhaṃ AS. 12) B adds se. 13) egao HM.

39. 1) A adds ya. 2) see 28¹. 3) nigg⁹ BCM. 4) °ejjā A. 5) AM add ya. 6) A adds ya, E a. 7) egau M, egaya H. 8) a EM, ṇaṃ B. 9) °mae ACEH. 10) ṇa A. 11) evaṇhaṃ B. 12) egao CHM. 13) the rest is wanting in ACH. 14) °iā⁹ E.

40 and 41. 1) °ṇattonaṃ A. 2) °ṇnattassa A. 3) Mss: 4 jāva paḍigāhittāe.

vā, sâimaṇ vā paḍigāhittae. (40.) se kim āhu bhaṃte? icchā-paro aparimnae⁴ bhujjijjā⁵, icchā-paro na bhujjijjā⁵. (41.) XIV.

vāsā-vāsaṇ p. no kappai niggamthāṇa vā niggamthīṇa vā uda'-ulleṇa vā sa-siḍḍheṇa vā kâeṇaṇ asanaṇ vā 4¹ āhārittae (42.) se kim āhu bhaṃte? satta siṇehāyayaṇā pannattā², taṇ jahā: pāṇi, pāṇi-lehā, nahā, naha³-sihā, bhamuhā, ahar'-oṭṭhā⁴, uttar'-oṭṭhā⁴. aha puṇa evaṇ jāṇijjā: vigaḍḍae⁵ se⁶ kâe, chinna-siṇhe; evaṇ se kappai asanaṇ vā 4 āhārittae. (43.) XV.

vāsā-vāsaṇ p. iha khalu niggamthāṇa vā niggamthīṇa vā imāṇi aṭṭha suhumāṇi, jāṇi chaumattheṇaṇ niggamtheṇa vā niggamthīe¹ vā abhikkhaṇaṇ 2 jāṇiyavvāṇi² pāsīyavvāṇi² paḍilehiyavvāṇi² bhavaṇti, taṇ jahā: pāṇa-suhumaṇ³, paṇaga-suhumaṇ³, biya⁴-suhumaṇ³, hariya⁴-suhumaṇ³, puppha-suhumaṇ³, aṇḍa-suhumaṇ³, leṇa-suhumaṇ³, siṇha-suhumaṇ³. se kim taṇ pāṇa-suhume? pāṇa-suhume paṇca-viḥe pannaṭṭe⁴, taṇ jahā: kinhe, nīle, lohī, hālidde, sukkile. atthi kuṇṭhū aṇuddharī nāmaṇ⁵, jāṭhiyā⁶ acalamāṇā chaumatthāṇaṇ niggamthāṇa vā 2 no cakkhu-phāsaṇ⁷ havvaṇ āgacchai⁸, ⁹jā aṭṭhiyā calamāṇā chaumatthāṇaṇ cakkhu-phāsaṇ havvaṇ āgacchai; jā chaumattheṇaṇ niggamtheṇa vā niggamthīe¹⁰ vā abhikkhaṇaṇ 2 jāṇiyavvā¹¹ pāsīyavvā¹¹ paḍilehiyavvā¹¹ bhava¹². se taṇ pāṇa-suhume³. (44.) se kim taṇ paṇaga-suhume¹? ²paṇaga-suhume paṇca-viḥe pannaṭṭe³: kinhe⁴ *jāva*⁵ sukkile⁶. atthi paṇaga-suhume tad-dava⁷-samāṇa-vanna⁸ nāmaṇ pannaṭṭe³, je⁹ chaumattheṇaṇ niggamtheṇa vā 2 *jāva* paḍilehiyavve¹⁰ bhava¹¹. se taṇ paṇaga-suhume. se kim taṇ biya¹²-suhume? ²biya-suhume paṇca-viḥe pannaṭṭe³; taṇ jahā: kinhe⁴ *jāva*⁵ sukkile¹³. atthi biya¹²-suhume kaṇiyā¹⁴-samāṇa-vanna⁸ nāmaṇ pannaṭṭe³, je⁹ chaumattheṇaṇ niggamtheṇa vā 2 *jāva* paḍilehiyavve¹² bhava¹¹. se taṇ biya¹²-suhume. se kim taṇ hariya¹²-suhume? ²hariya-suhume paṇca-viḥe pannaṭṭe³. kinhe *jāva*⁵ sukkile¹⁵ atthi hariya¹²-suhume puḍhavi-samāṇa-vanna⁸ nāmaṇ pannaṭṭe³, je⁹ niggamtheṇa vā 2 *jāva*⁵ paḍilehiyavve¹² bhava¹¹. se taṇ hariya¹²-suhume. se kim taṇ puppha-suhume? ²puppha-suhume paṇca-viḥe pannaṭṭe³, taṇ jahā: kinhe⁴ *jāva* sukkile⁶. atthi puppa-suhume rukkha¹⁶-samāṇa-vanna⁸ nāmaṇ pannaṭṭe³, je⁹ chaumattheṇaṇ niggamtheṇa vā 2 *jāva* paḍilehiyavve¹² bhava¹¹. se taṇ

40 and 41. 4) apaḍimma A. 5) °ejjā A.

42 and 43. 1) fully repeated in B. 2) not in AB, ṇ C. 3) ṇaha A. 4) aṭṭhā BEM. 5) °oyae CH. 6) me EM.

44. 1) °thīṇa BCH, 2 M. 2) °ia° E. 3) °ha° M, Mss. write always °suhume 2 paṇca°. 4) ṇ A. 5) M adds samuppanā. 6) see 28¹. 7) pā° H. 8) °aṇṭi M. 9) down to āgacchai only in CH. 10) °iṇa CH. 11) °ia° EM. 12) °aṇṭi CH.

45. 1) suhume M. 2) Mss. 2. 3) ṇ A. S. 4) ṇ BC. 5) some Mss. have the full phrase. 6) °lle CM. 7) dava BEH. 8) vanna AB. 9) jāṇi A. 10) °ia° BE. 11) °aṇṭi CH. 12) see 28¹. 13) °lle CHM. 14) °iā E. 15) °lle CEHM. 16) rukkheṇa A.

puppha-suhume. se kim tam aṇḍa-suhume? ²aṇḍa-suhume paṇca-vihe pannatte³: ¹⁷uddams'-aṇḍe, ukkaliy'¹²-aṇḍe pipiliy'¹²-aṇḍe haliy'¹²-aṇḍe, hallohaliy'¹²-aṇḍe, je niggantheṇa vā 2 *jāva* paḍilehiyavve¹¹ bhavai. se tam aṇḍa-suhume. se kim tam leṇa-suhume? ²leṇa-suhume paṇca-vihe pannatte³. tam jahā: uttingaleṇe, bhingu-leṇe, ujje¹⁸, tāla-mūlāc, sambukkāvaṭṭe nāmaṃ paṇcame, je⁹ niggantheṇa vā 2 *jāva* paḍilehiyavve¹² bhavai. se tam leṇa-suhume. se kim tam siṇha-suhume? ²siṇha-suhume paṇca-vihe pannatte³, tam jahā: ussā¹⁹, himae, mahiyā¹¹, karae, harataṇṇe, je niggantheṇa vā 2 *jāva* paḍilehiyavve¹¹ bhavai. se tam siṇha-suhume. (45.) XVI.

vāsā-vāsaṃ pajjosavie¹ bhikkhū ya² icchijjā gāhāvai-kulaṃ bh. v. p. v. n. v. p. v., no se kappai aṇāpucchittā āyariyaṃ³ vā, uva-jjhāyaṃ vā, therāṃ⁴, pavattiṃ, gaṇiṃ, gaṇaharaṃ, gaṇāvacccheyayaṃ⁵, jaṃ vā purao-kāṃ⁶ viharai; kappai se āpucchium⁷ āyariyaṃ³ vā *jāva* jaṃ vā purao-kāṃ viharai: 'icchāmi naṃ tubbhehiṃ abbhaṇunnāe⁸ samāṇe gāhāvai-k. bh. v. p. v. n. v. p. v.'; te ya⁹ se viyarejjā¹⁰, evaṃ se kappai gāhāvai-k. bh. v. p. v. n. v. p. v.; te ya⁹ se no viyarejjā¹⁰, evaṃ se no kappai gāhāvai-k. bh. v. p. v. n. v. p. v. se kim āhu bhaṃte? āyariyā¹¹ paccavāyaṃ jāṇaṃti. (46.) evaṃ vihāra-bhūmiṃ vā, viyāra¹¹-bhūmiṃ vā, annaṃ¹² vā jaṃ kimpī¹³ paoyaṇaṃ¹¹, evaṃ gāmaṇugāmaṃ dūjjattae¹⁴. (47.) vāsā-vāsaṃ p. bhikkhū ya¹ icchijjā annayaṃ² vigaiṃ āhārittae³, no se kappai aṇāpucchittā āyariyaṃ⁴ vā *jāva* gaṇāvacccheyayaṃ⁵ vā, jaṃ vā purao-kāṃ viharai; kappai se⁶ āpucchittā naṃ, *taṃ c'eva*⁷: 'icchāmi naṃ, bhaṃte! tubbhehiṃ abbhaṇunnāe⁸ samāṇe annayaṃ⁹ vigaiṃ āhārittae³, tam jahā: evaiyaṃ⁴ vā evaikhutto¹⁰ vā. te ya¹¹ se viyarejjā¹², evaṃ se kappai annayaṃ² vigaiṃ āhārittae³; te ya¹¹ se no viyarejjā¹², evaṃ se no kappai annayaṃ² vigaiṃ āhārittae. se kim āhu bhaṃte? āyariyā paccavāyaṃ jāṇaṃti. (48.) vāsā-vāsaṃ p. bhikkhū ya¹ icchijjā annayaṃ² teicchiṃ³ āuttittae, *taṃ c'eva savvaṃ bhāṇiyavvaṃ*. (49.) vāsā-vāsaṃ p. bhikkhū ya¹ icchijjā annayaṃ⁴ orālaṃ⁵ tavo-kammaṃ uvasanpajjittā naṃ viharittae, *taṃ c'eva savvaṃ bhāṇiyavvaṃ*⁶. (50.) vāsā-vāsaṃ p. bhikkhū ya⁷

45. 17) A: udayaṇḍe, ukkaliyaṇḍe, uddamsaṇḍe, pipiliyaṇḍe, hallohaliyaṇḍe. 18) ujje M. S. 19) osā S.

46 and 47. 1) ABCH abbreviated. 2) CEHM om. 3) 'iaṃ E. 4) B adds vā. 5) 'ea⁰ E, 'eiyam B. 6) 'kāo B, kāo C. 7) 'ittā II. 8) aṇṇ⁰ A, ṇṇ ACM. 9) a BE. 10) viā⁰ BE, 'ijjā BEM. 11) see 25⁶. 12) ṇṇ A. 13) kimpī B, kimpī II. 14) 'ittae BEM, S.

48. 1) not in CEHM. 2) ṇṇ A. 3) 'ettae A. 4) seo 28¹. 5) 'eyam ACH, see¹, not in M. 6) not in II. 7) āyariyaṃ jāva āhārittae BM. 8) ṇṇ CM. 9) ṇṇ M. 10) evaṃ tikkhutto ACH. 11) a BE. 12) viarijjā BE. 13) 'iā BE.

49—51. 1) a B, not in CEHM. 2) 'raṃ II. 3) 'iaṃ BM, teg⁰ E, 'am CE. 4) 'rāgaṃ BE. 5) n⁰ IIM., BEM add kallāṇaṃ sivaṃ dhamaṃ maṃgallaṃ sassiriyaṃ mahāṇubhāvaṃ. 6) BCE om. 7) CEHM om.

icchijjā apacchima-māraṇ'-amtiya⁸-saṃlehaṇā-jūsaṇā-jūsie bhatta-pāṇa-paḍiyāikkhiḥ pāṇvagae⁹ kālaṃ aṇavakamkhamāṇe viharittae vā, nikkhamittae vā, pavisittae vā, asaṇaṃ 4 āhārittae¹⁰ vā, uccāraṇ vā pāsavaṇaṃ vā paritthāvitae, sajjhāyaṃ vā karittae¹¹, dhamma-jāgariyaṃ¹² vā jāgarittae, no se kappai aṇāpucchittā, *taṃ c'eva*. (51.) XVII.

vāsā-vāsaṃ p. bhikkhū ya¹ icchijjā vatthaṃ vā paḍiggahaṃ vā kambalaṃ vā pāya-puṃchaṇaṃ² vā annayaraṃ³ vā uvaḥim āyāvittae⁴ vā payāvittae vā, no se kappai ⁵egaṃ vā aṇegaṃ vā apaḍinnavittā gāhāvai-kulaṃ bh. v. p. v. n. v. p. v., asaṇaṃ vā āhārittae⁶, bahiyā⁷ viyāra-bhūmiṃ⁹ vā, vihāra-bhūmiṃ⁹ vā, sajjhāyaṃ vā karittae, kā'-ussaggaṃ vā thāṇaṃ vā thāittae.' atthi ya¹⁰ ittha kei¹¹ ahā¹²-sannihie ege¹³ vā aṇegā vā, kappai se evaṃ vadittae¹⁴: 'imaṃ tā, ajjo! muhuttagaṃ jāṇāhi¹⁵ jāva tāva¹⁶ ahaṃ gāhāvai-kulaṃ *jāva* kā'-ussagaṃ vā thāṇaṃ vā thāittae.' se ya¹⁷ se paḍisunijjā, evaṃ se kappai gāhāvai-kulaṃ, *taṃ c'eva*; se ya¹⁸ se no¹⁹ paḍisunijjā, evaṃ se no kappai gāhāvai-kulaṃ *jāva* kā'-ussaggaṃ vā thāṇaṃ vā thāittae. (52.) XVIII.

vāsā-vāsaṃ p. no¹ kappai niggamthāṇa vā niggamthiṇa vā aṇabhiggahiya²-sejjāsaṇiyeṇaṃ³ hottae⁴, āyāṇaṃ eyaṃ: aṇabhiggahiya⁵-sejjāsaṇiyassa⁶ aṇuccā-kuiyassa⁷ aṇatthā-baṇḍhissa⁸ amiyāsaṇiyassa⁵ aṇātāviyassa⁹ asamiyassa⁵ abhikkhaṇaṃ 2 apaḍilehaṇā¹⁰-sīlassa apamajjaṇā¹¹-sīlassa tahā tahā ṇaṃ saṃjame durārāhae bhavaī. (53.) aṇāyāṇaṃ¹² eyaṃ¹³: abhiggahiya⁵-sejjāsaṇiyassa⁶ uccā-kuiyassa⁷ atthā-baṇḍhissa⁸ miyāsaṇiyassa⁵ āyāviyassa⁵ samiyassa¹⁴ abhikkhaṇaṃ 2 paḍilehaṇā-sīlassa pamajjaṇā-sīlassa tahā 2 ṇaṃ saṃjame suārāhae¹⁵ bhavaī. (54.) XIX.

vāsā-vāsaṃ p. kappai niggamthāṇa vā niggamthiṇa vā tao uccāra-pāsavaṇa-bhūmiṃ paḍilehittae¹; na tahā hemanta-gimhāsu², jāhā ṇaṃ vāsāsu. se kim āhu bhaṇte? vāsāsu ṇaṃ osannaṃ³ pāṇā ya taṇā ya biyā⁴ ya ⁵paṇagā ya ⁵hariyāṇi⁶ ya⁶ bhavaṃti. (55.) XX.

vāsā-vāsaṃ p. niggamthāṇa vā niggamthiṇa vā tao mattagāṇiṃ

49—51. 8) see 10². 9) pāu⁰ BE, pāngae C, evaṃ uvagae E. 10) ⁰ettāe A. 11) ⁰ettāe C. 12) ⁰iaṃ E.

52. 1) a B, CEHM om. 2) puech⁰ HM, ⁰iṇaṃ M. 3) ⁰rim AC. 4) ⁰ettāe A. 5) down to gāhā⁰ not in ACH. 6) ⁰attāe C. 7) see 10². 8) not in BM, E after viḥ⁰ vā, see⁷. 9) ⁰mi A. 10) yāittha CH. 11) ke CH, abhisamannāgao (nt?) added in AM. 12) āhā⁰ A. 13) ego A. 14) vaittāe BEM. 15) ⁰nehi M, viyāṇ⁰ CH. 16) not in C. 17) a BE, se ya not in M. 18) a BE. 19) ṇṇo A.

53 and 54. 1) B adds se. 2) see 10². 3) si⁰ Mss. ⁰iyāṇaṃ AB. 4) hu⁰ BEM. 5) see 28¹. 6) si⁰ BEM, see⁵. 7) kū⁰ A, see⁵. 8) ⁰iyassa CH, ⁰iassa M. 9) aṇāyā⁰ CH, see⁵. 10) app⁰ B. 11) app⁰ EH. 12) aṇā⁰ AB. 13) eam M. 14) ⁰ia⁰ E, A om. the three preceding words and adds jāva. 15) suhā⁰ CH, M before saṃ⁰.

55. 1) ⁰ettāe A, ⁰attāe C. 2) ⁰esu C. 3) nn BEMS. 4) biā EM, biyāni CH, om. ya. 5) pāṇā ya taṇā ya *kracit* S. 6) see 28¹.

ginhittae¹, tam jahâ: uccâra-mattae, pâsavana-mattae, khela-mattae. (56.) XXI.

vâsâ-vâsam p. no kappai niggamthâna vâ niggamthîna vâ param pajjosavanâo go-loma-ppamâna¹-mittâ² vi kesâ tam rayanîm uvâyanâvittae³, ajjenam khura-mumḍeṇa vâ lukka-siraṇa vâ hoyavvam⁴ siyâ⁵; pakkhiyâ⁵ ârovanâ, mâsie khurâ-mumḍe, addha-mâsie kattari-mumḍe, cham-mâsie loe, samvaccharie vâ⁶ therakappe⁷. (57.) XXII.

vâsâ-vâsam p. no kappai niggamthâna vâ niggamthîna vâ param pajjosavanâo ahigaranam vaittae¹; je nam niggamtho² vâ 2 param pajjosavanâo ahigaranam vayai³, se nam: 'akappenam, ajjo! vayasi' ti⁴ vattavve siyâ⁵. je nam niggamtho² vâ 2 param pajjosavanâo ahigaranam vayai², se nam nijjûhiyavve⁵ siyâ⁵. (58.) XXIII.

vâsâ-vâsam p. iha khalu niggamthâna vâ niggamthîna vâ ajj' eva kakkhaḍe kaḍue viggaha¹ samuppajijjâ², sehe râṇiyam³ khâmijjâ, râṇie³ vi seham khâmijjâ². 9200 khamiyavvam⁴, khamâ-viyavvam⁵, uvasamiyavvam⁴, uvasamâviyavvam⁵, sammui⁶-samppucchaṇâ-bahuleṇa hoyavvam⁷: jo uvasamai, tassa atthi ârâhaṇâ; jo⁸ na uvasamai, tassa n'atthi ârâhaṇâ, tamhâ appanâ c'eva uvasamiyavvam⁴. se kim âhu bhamte? uvasama-sâram khu sâmannam. (59.) XXIV.

vâsâ-vâsam p. kappai niggamthâna vâ niggamthîna vâ tao¹ uvassayâ² ginhittae³; tam⁴ veuvviyâ⁵ paḍilehâ sâijjiyâ⁶ pama-jjaṇâ⁷. (60.) XXV.

vâsâ-vâsam p. kappai niggamthâna vâ niggamthîna vâ annayarim disim¹ vâ aṇudisim¹ vâ avagijjhiya² 2 bhatta-pâṇam gavesittae³. se kim âhu bhamte? osannam⁴ samaṇâ bhagavaṃto vâsâsu tava-sampauttâ bhavaṃti. tavassî dubbale⁵ kilamte mucchijja vâ pavadijja⁶ vâ, tâm eva disim¹ vâ aṇudisim vâ samaṇâ bhagavaṃto paḍijâgaranti. (61.) XXVI.

vâsâ-vâsam p. kappai niggamthâna vâ niggamthîna vâ jâva cattâri pameca joyanâim¹ gaṇtum paḍiniyattae², amtarâ vi ya³ se kappai vatthae, no se kappai tam rayanîm tatth'eva uvâyanâvittae⁴. (62.) XXVII.

56. 1) nh BEM, gihi^o H, ^oattao IIE.

57. 1) pâ^o A. 2) me^o A. 3) nvâin^o ABE. 4) hoa^o BE, ho^o A, hova-vvam H. 5) ^oiâ BE. 6) not in AB. 7) A adds therâṇam ukkoseṇa ehammâsite, taruṇâṇam caummâsite loo.

58. 1) vad^o CH. 2) ^oâna CM. 3) ^oati CH. 4) ^oi A. 5) see 25⁶.

59. 1) vugg^o BCEH. 2) ^oejjâ C. 3) râyan^o B, see⁴. 4) see 25⁶. 5) ^ovea^o E, see³, ^oamiyavvam A. 6) sumai CH, sammam A. 7) hoa^o BE, ho^o A. 8) M inserts u.

60. 1) BCH om. 2) ^oggatan H, ^oggâtan C, ^ogga ES, ^oyâto A. 3) nh M. 4) BC add jahâ. 5) ^oiâ E, veutt^o A S. *kvacit*. 6) ^oiâ E, tajjâiyâ A. 7) paḍilehâ S *kvacit*.

61. 1) ^osam A. 2) avi^o B, ^oiâ E. 3) uginhittae C, ginhittae H. 4) abhikkhaṇam A. 5) duvvi^o A. 6) paḍijja A, pavajijja B.

62. 1) joa^o E. 2) paḍiy^o A, nia^o E. 3) a M. 4) nvâin^o ABE.

icc'eyam¹ samvacchariyam² therâ-kappam ahâ-suttam ahâ-kappam ahâ-maggam ahâ-taccam sammam kâeṇa phâsittâ pâlittâ sobhittâ tîrittâ kiṭṭittâ ârâhittâ âṇâe³ aṇupâlittâ, atthegaïyâ² samanâ⁴ niggamthâ teṇ' eva bhava-ggahaṇeṇam sijjhamti bujjhamti muceamti parinivvâṁti⁵ savva-dukkhâṇam⁶ aṇṭam kareṁti⁷, atthegaïyâ docceṇam⁸ bhava-ggahaṇeṇam sijjhamti *jâva*⁹ savva-dukkhâṇam⁶ aṇṭam kareṁti⁷, atthegaïyâ taccēṇam bhava-ggahaṇeṇam *jâva* aṇṭam kareṁti⁷, ¹⁰satt'-atṭha bhava-ggahaṇâṁ¹¹ n' âikkamamti. (63.)

teṇam kâleṇam teṇam samaeṇam samāṇe bhagavaṇ Mahâvîre Râyagihe nagare¹ guṇasilâe ceie² bahûṇam samanâṇam bahûṇam samanâṇam bahûṇam sâvayâṇam bahûṇam sâviyâṇam bahûṇam devâṇam bahûṇam devîṇam³ majjha-gae c'eva evam âikkhaï, evam bhâsai, evam paṇṇaveï⁴, evam parûvei, pajjosavaṇâ-kappam nâmam⁵ ajjhayaṇam sa-atṭham sa-heuyam sa-kâraṇam sa-suttam sa-attham sa-ubhayam sa-vâgaraṇam bhujjo bhujjo uvadamsei. tti bemi. (64.)

pajjosavaṇâ-kappo⁶ samatto⁷.

63. 1) eam B, eiyam C, eiam E, aiam M. 2) see 26⁶. 3) âṇâe M. 4) not in A. 5) °âyamti A. 6) °am A. 7) °imti B, °amti CE. 8) du^o BEM. 9) fully repeated in BE. 10) satta B. 11) B adds puṇa.

64. 1) nay^o CH. 2) ceie CM. 3) samāṇuyâsurâe parisâe majjhagae *iti pâthas* S. 4) nn BE. 5) A adds atṭhamam. 6) CIIM add dasâ-suyakkham-dhassa atṭhamam ajjhayaṇam, A after sam^o. 7) °ottam CIIM.

Appendix.

A has the following passage instead of Jinacaritra 33—46.

tae naṃ sâ Tisalâ khattiyâṇi ikkaṃ ca naṃ maham paṇḍaram
dhavalam seyaṃ saṃkhaula-vimala-dadhi-ghaṇa-go-khīra-phēṇa-
raya-nikara-payāsaṃ thira-laṭṭha-paṭṭha-pīvara-susiliṭṭha-visiṭṭha-
tikkha-dādhā-viḍambiya-muham rattoppala-patta-pauma-nillāli-
y'-agga-jīham vaṭṭa-paḍipunna-pasattha-niddha-mahu-guliya-
piṅgal'-akkham paḍi-
punna-viula-sujāya-khamdham nimmala-vara-kesara-dharam
sosiya-sunimmiya-sujāya-apphodiya-laṅgūlam somaṃ somākāram
lilāyaṃtaṃ jaṇḍbāyaṃtaṃ gagaṇa-talāo uvayamāṇaṃ
siham abhimuham muhe pavisaṃmāṇaṃ pāsittā naṃ
paḍibuddhā. (1.) ekkam ca naṃ maham paṇḍaram
dhavalam seyaṃ saṃkhaula-vimala-sannikāsaṃ vaṭṭa-
paḍipunna-kannaṃ pasattha-niddha-mahu-guliya-
piṅgal'-akkham abbhuggaya-malliyā-dhava-
la-damtaṃ kaṃcaṇa-kosī-paviṭṭha-damtaṃ
āṇāmiya-cāva-ruila-saṃvilliy'-agga-somaṃ
allīna-pamāṇa-jutta-puccham seyaṃ
cauddamtaṃ hatthi-ramaṇaṃ sumiṇe
pāsittā naṃ paḍibuddhā. (2.) ekkam ca naṃ
maham paṇḍuram dhavalam seyaṃ
saṃkhaula-viula-sannikāsaṃ vaṭṭa-paḍi-
punna-kaṃṭham velliya-kakkaḍ'-
accham visam'-unnaya-vasah'-oṭṭham
cala-cavala-piṇa-kakubham
allīna-pamāṇa-jutta-puccham seyaṃ
dhavalam vasaham sumiṇe
pāsittā naṃ paḍibuddhā. (3.) ekkam ca naṃ
maham siriyā-bhiseyaṃ sumiṇe
pāsittā naṃ paḍibuddhā. (4.) ekkam ca naṃ
maham malla-dāmaṃ viviha-kusumavasohiyaṃ
pāsittā naṃ paḍibuddhā. (5.) ekkam ca naṃ
camdima-sūrimagaṇaṃ (?) ubhao pāse
uggayaṃ suviṇe pāsittā naṃ paḍibuddhā.
(6 and 7.) ekkam ca naṃ maham
mah'-imda-jjhayaṃ aṇeka-kuḍabhi-
sahassa-parimaṇḍiyā-bhirāmaṃ
suviṇe pāsittā naṃ paḍibuddhā. (8.)
ekkam ca naṃ maham mah'-imda-
kumbham vara-kamala-paiṭṭhāṇaṃ
surahi-vara-vāri-punnaṃ paṇi'-
uppala*-pihāṇaṃ āviddha-kaṃṭha-
guṇaṃ jāva paḍibuddhā. (9.) ekkam
ca naṃ maham pauma-saraṃ bal'-
uppala-kumuya-nalīṇa-sayavatta-
sahassavatta-kesara-phullovaciyaṃ
sumiṇe pāsittā naṃ paḍibuddhā.
(10.) ekkam ca naṃ sāgaraṃ vicī-
taraṅga-umnī-pauraṃ sumiṇe
pāsittā naṃ paḍibuddhā. (11.) ekkam
ca naṃ maham vimāṇaṃ divvaṃ
tuḍiya-sadda-sampanaddiyaṃ
sumiṇe pāsittā naṃ paḍibuddhā.
(12.) ekkam ca naṃ maham
rayaṃ-uccayaṃ savva-
rayaṇāmayāṃ sumiṇe pāsittā naṃ
paḍibuddhā. (13.) ekkam ca naṃ
maham jalāṇa-siḥiṃ niddhūmaṃ
sumiṇe pāsittā naṃ paḍibuddhā. (14.)

*) Ms. paumappala.

NOTES.

I. Jinacaritra.

1) paryuṣaṇākālpasya cā "daṇḍa keshucid ādarṣeṣhu maṅgalā-rtham pañcanamaskāro dṛiṣyate (Saṇḍehavishaushadhi). This maṅgala is found in a good many Jaina works besides the Kalpa-sūtra.

atra ca adhyayane trayam vācyam: jinānām caritāni, sthavirā-vali, paryuṣaṇāsāmācārī. S.

Sūtras 1 and 2 down to: *cue 'mi tti jāṇai* are copied almost literally, from the Ācārāṅgasūtra.

pañcavatthuttare. I take this word to be a madhyamapadalopī bahuvrīhi compound: pañca kalyāṇakāni uttaraphalgunyāṇ yasya sa.

anante ityādi: anantam anantārthavishayatvāt; anuttaram sarvottamatvāt; nirvyāghātam kaṭakuṭyādibhir apratihatatvāt; nirāvaraṇam kṣhāyikatvāt; kṛtsnam sakalārthagrāhakatvāt; pratipūrṇam sakalasvāmṣasahittatvāt paurṇamāsicandramaṇḍalavat; *kevala-varanāpadamsaṇe tti*. kevalam asahāyam ata eva varam jñānam darṣanam ca, tataḥ prākpadābhyām karmadhārayaḥ. tatra jñānam viṣeṣhābodharūpam darṣanam sāmānyābodharūpam. S.

2) The year of the Jainas is divided into the old triple seasons, *grīṣma*, *varsha* and *hemanta*, each of which contains four lunar months. The year commenced on Caitra su. di. 1, as is proved by § 208.

mahāvijaye 'tyādi mahān vijayo yatra tathāvidham ca tat pushpottaram ca pushpottarasamjñakam ca tad eva pravareṣhu ṣreṣṭheṣhu puṇḍarikam vimānānām madhye uttamatvāt. S. (see Colebrooke Misc. Essays II 199). āyur devāyushkam, bhavo deva-gatiḥ, sthitir āhāro vaikriyaçarīre 'vasthānam, tesham kṣhayeṇa. S.

3) *cayamāṇe na jāṇai*. the Ācārāṅgasūtra adds: *suhume nam se kule pannatte*. Only Tirthamkaras and Gods know about their 'fall'. There is apparently a contradiction in the words *tinnāṇa* and *na jāṇai* which the commentators have not remarked.

suttajāgara tti suptajāgarā nā 'tisuptā nā 'tijāgratī, ata eva "ha *nhīramāṇi* 2 varam varam īshan nidrām gacchantī. S.

The sandhi rules are frequently neglected in the commentaries. I have not changed their orthography except as regards the anusvāra which stands for all nasals before consonants and for *m* at the end of a sentence, and the doubling of consonants before *r*.

4) This gâthâ is taken from the Âvaçyakasûtra (II 276). The metre is Capalâ or that modification of Âryâ the first and the third *pâdas* of which consist of three feet and the first syllable of the fourth foot.

vimânabhavaṇa. yo devalokâd avatarati, tanmâtâ vimânam paçyati; yas tu narakâd udvṛityo 'tpadyate, tanmâtâ bhavanam; iti caturdaçai 'vai 'te svapnâ vimânabhavanayor ekataradarçanâd iti. S.

5) *cittamânandiyâ*. makâraḥ prâkṛitatvât *ânandiyâ* *ṇandiyâ* *tti* pârthe tu â iṣhan sukhasaumyatâdibhâvaiḥ, nanditâ samṛiddhim upagatâ, tataç ca nanditâ samṛiddhataratâm upagatâ. S.

çirasîvartta âvarttanam prâdakshinyena paribhramaṇam yasya sa çirasîvarttas tam. çirasâ 'prâptam ity anye. S. — The former explanation is not a probable one, because the Prâkṛit equivalent of *çirasîvartta* would most likely be *sirassâvatta*, a form never met with. It is true that *saumanasyita* may become either *somaṇasîya* or *somaṇasiya*; but there is no form of *sirasâvatta* with two *s*. The second explanation *sirasâ vatta* = *çirasâ 'prâpta* is also very doubtful, because the change of **प्र** in **व** is anomalous. There is only one instance of this phonetic change, viz. *vahutta* = *prabhûta* Hem. I. 233. Dr. Ed. Müller proposes another one by explaining *vaçimsaya* as an equivalent of *pratiçraya* (Beiträge zur Grammatik des Jainaprâkṛit p. 15). The Jainas explain it by *avatamsaka*. That they are right, is proved not only by the existence of the form *vaçimsaga*, but also by its original meaning which it seems to have in § 51, whence originated the secondary meaning 'splendid mansion'. I think *vattu* is the equivalent of *vyâpta*.

piva is according to Vararuci X 4 a Paiçâci word, but according to Hemacandra II 182, it is also found in Mâhârâshṭri. It is an enclitic, and, as in the enclitics *pi* (= *api*) and *ca*, its initial letter depends on the nature of the final letter of the preceding word. When an anusvâra precedes, the enclitics in question are to be written *piva*, *pi*, *ca*; witness: *kajambuyam piva*, *pattam piva* 118, *tam pi*, *tam ca* (*chac-ca*) etc. But after a vowel they take the forms *viva*, *vi*, *ya* (or *a* in those Mss. which exhibit the *yaçruti* only after *a*, *â*); witness: *Jiṇo viva* 138, *rukkhæ viva* 61 v.l.; *se vi*; *se ya* (or *se a*) etc. The reason of this phonetic rule is obvious. For the enclitics were considered as making part of, and not as being separate from, the word to which they are appended. The enclitics *ca* and *vâ* sometimes cause the elision of a preceding anusvâra, e. g. *devehi ya devîhi ya*; *niggaṇṭhâṇa vâ niggaṇṭhîṇa vâ*. — It need hardly be remarked that *piva* is composed of the two particles *pi* = *api* and *va* = *iva*.

6) *devânuppiya tti*, devânâm priya, athavâ devân apy anurûpam priṇâtî 'ti devânupriyas tasya sambodhanam. S.

8) ihāṃ tadarthaparyâlocanalakṣhaṇām . . . buddhiḥ sâṃprata-darçinī, vijñānam pûrvâparârthavibhâvakam atitânâgatavishayam. S. I believe *ihâ* not to be a *tatsama* but the derivate from *ikshâ*.

9) lakṣhaṇāni svastikacakrâḍini vyañjanāni mashatīlakâḍini. S. . . . *māna* means volume; *unmāna*, weight; *pramāṇa*, length. The normal measures of the human body are given in the following gâthâ, quoted in the Saṃdehavishvaushadhi:

*jala-droṇam addha-bhâraṃ
sa-muhâi samûsio u jo navao |
mân'-ummāna-pamāṇaṃ
tīvihaṃ khalu lakṣhaṇaṃ neyaṃ ||*

"A *droṇa* of water, a half *bhâra*, and who has the length of nine times the length of his own head; that is to be known as the threefold definition of *māna*, *unmāna*, and *pramāṇa*".

The volume is found in the following way: jalasyâ 'tibhrite kuṇḍe pramâtavyapurushe niveçite yaj jalam nihsarati tad yadi droṇamānaṃ syât tadâ sa purusho mânaprâpta ucyate. S. The human head measures, according to S., 12 *añgulas*, the whole body 108, but that of a Tirthaṅkara, 120 *añgulas*, for his *ushnîsha* takes up 12 *añgulas* more.

viññâṇaparīṇayamitta tti vijñâtaṃ vijñānam pariṇatamâtraṃ yasya sa tathâ, kvacid *viññaya-parīṇaya-mitta tti* pâthas, tatra vijñā eva vijñakaḥ sa câ 'sau pariṇatamâtraç ca buddhyâdipariṇāmavān eva vijñakapariṇatamâtraḥ; iha mâtṛaçaḍbo buddhyâdipariṇāmasyâ 'bhinavatvakhyâpanaparaḥ. — Regarding the old enumeration of the sciences compare Weber, Fragment der Bhagavati II 246.

One would expect *athavāṇaveyāṇaṃ iñhâsaparīṇamāṇaṃ*. In Prâkrit the case-affixes are occasionally dropped, f. i. in § 4, *ujjalapaṇa* in § 14, before *saddhīm* § 61 etc.

saṃkhyâne saṃkalitavyavakalitâdigaṇitaskandhe suparinishṭhita iti yogaḥ, kvacit *saṃkhyâne* ity anantaraṃ *sikkhyâne* iti driçyate, tatra çikshâm anati pratipâdayati çikshâṇam, âcâropadeçaçâstram *nirutte tti* padabhañjane na çabdaniruktipratipâdake; *joisâm ayaṇe tti*: aya-vaya-daṇḍaka-dhâtuh (!) sarve gatyarthâ jñânârthâ iti, jyotishâm grabhâdînâm ayaṇe jñâne jyotiḥçâstre ity arthaḥ. S.

shashtītantraṃ kapiliyaçâstram. the 60 *padârthas* are enumerated in S. where the following verses of the *Râjavârtika*, a Digambara Âgama, are quoted:

prâdhânâstītvam ekatvam arthavattvam athâ 'nyatâ |
pârârthyaṃ ca tathâ 'nyaikyam viyogo yoga eva ca ||
çeshavṛttir akartṛitvam cûlikârthâ daça smṛitâḥ |
viparyayaḥ pañcavidhas tatho 'ktâ nava tushṭayaḥ ||
karaṇânâm asâmarthyam ashtâvinçatidhâ mataṃ |
iti shashtīḥ padârthânâm ashtâbhiḥ saha siddhibhiḥ ||

13) bhogârlhâ bhogâ bhogabhogâs tân prâkritatvân naptuṃsakatvam.

14) compare Âvaçyaka II 332: *âlaiya-mâla-mauḍo bhâsura-bumḍi-palaṃba-raṇa-mâlâ* | samānayâ indratulyayâ riddhyâ carantī 'ti

sāmānikā indrasamānāyushkādibhāvāḥ. S. about the lokapālas see Weber l. c. 223—226. agramahishyaḥ . . . tathā cā 'rsham: *Paumā, Sivā, Saī, Anjū Amalā Accharā, Navamiyā, Rohiṇī*. tisraḥ parishado bāhyamadhyābhyaantarā, jaghanyamadhyamotkrishṭaviçeshapari-vārabhūtāḥ, sapṭā 'nikāni hasty-açva-ratha-padāti-vṛishabhā-nartaka-gāthaka-jana-rūpāni sainyāni. S. *āhaya tti* ākhyānakapratibaddham ahataṃ vā 'vyavacchinnaṃ yaṃ nātyaṃ nāṭakaṃ tatra yad gītaṃ ca geyaṃ yāni ca vādītāni tantritalatālatrutītāni tatra tantri vīṇā, talatālāç ca hastāspḥoṭaravāḥ, talā vā hastāḥ, tālāḥ kāmśikāḥ; *tuḍiya tti* çeshatūryāni yaç ca ghanamṛidaṅgo meghadhvanimardalo yac ca paṭupaṭahavāditam iti karmadhārayagarbho dvandvas tataç ca teshāṃ yo ravas tena. kvacit punar *mahayā 'haya - natṭa - gīya-vāiya - āhaya - saṃkha - saṃkhiya-kharamukhiya-poya-piripiriyā-panava-paḍaha-bhaṃbhā-horaṃbhā-bheri-jhallari-duṃduki-tata-vitatu-ghaṇa-jhusira - tamṭi - talatāla - tuḍiya - ghaṇa-muṃga-paḍu-ppavāiya-ravenaṃ ti* dṛiçyate tatra abatāny avyāhatāni nātyagītavāditāni tathā āhatebhyo mukhaḥastadaṇḍādibhir ākūtyamānebhyāḥ çāṅkhādibhyo yo ravas tena mahatā vipulena, tatra çāṅkhāḥ pratītāḥ, çāṅkhikā hrasvaçāṅkhāḥ, kharamukhikā kāhalā, poyā mahatī kāhalā, piripiriyā kolikapuṭakāvanaddhamukho vādyaviçeshāḥ, paṇavo bhaṇḍapaṭaho laghupaṭaho vā tadanyas tu paṭaha iti. *bhaṃbha tti* dhakkā, *horaṃbha tti* rūḍhigamyā, bherī mahādhakkā, jhallarī valayākāro vādyaviçeshāḥ, dundubhir deva-vādyaviçeshāḥ; atho 'ktānuktasagrahadvāreṇā "ha: tate 'tyādi tatāni vīṇādīkāni tajjanitaçabdā api tatāḥ, evaṃ anyad api pada-trayaṃ navaram, ayaṃ viçeshas tatādinām:

tataṃ vīṇādīkaṃ jñeyam, vitatam paṭahādīkam |

ghanam tu kāmśyatālādi vaṃçādi çushiram matam ||

tathā tantri 'tyādi prāgvat; paṭunā dakṣhapurushēṇa pravādyata iti paṭupravāditāḥ, sa cā 'sau ghanamṛidaṅgaç ca prākṛitatvād viçeshanasya paramipātas tata eteshāṃ ravas tene 'ti vyākhyeyam. S.

§§ 15—16 are almost verbally repeated from the beginning of the Rājapraçūnyasūtra; the only difference is that there they refer to Sūryābhadeva.

15) *imaṃ ca naṃ ti* kevalaḥ paripūrṇaḥ sa cā 'sau kalpaç ca kāryakaraṇasamartha iti kevalakalpaḥ, kevala eva vā kevalakalpaḥ samagraḥ, athavā paripūrṇatāsādharmyāt kevalakalpaḥ kevalajñāna-sadṛiças tam. S.

ohi avadhi is one of the five divisions of *samyagjñāna*; compare The Paṇḍit IX 286 (Sarvadarç. Sam.) . . . *egasūḍiyam ti* ekakhaṇḍaçāṭakamayam uttarāsaṅgaṃ vaikakshikam. S.

16) *arahaṃtānaṃ*. sarvatra prākṛite caturthyāḥ shashṭhi. tato devādibhyo 'tiçayapūjāvandanādy-arhatvād arhadbhyo namaḥ, bahu-vacanam advaitocchedād arhadbahuivakhyāpanārthaṃ namaskartuḥ phalātiçayajñāpanārthaṃ ca. tathā karmā-ri-hananāt *arihaṃtānaṃ*. karmabījābhāve bhavē 'prarohād *aruhaṃtānaṃ*. iti pāṭhatrayam. S.

dharmavaracāturantacakra-vartibhyāḥ. trayāḥ samudrāç caturtho

himavân ete catvâraḥ pṛithivyâ antâḥ, teshu bhavâḥ svâmitaye 'ti cāturantâḥ, te ca cakravartinaḥ, dharmeshu varāḥ creshṭho dharmavarāḥ, tatra vishaye cāturantacakravartina iva dharmavaracāturantacakravartinaḥ S. Compare Hem. Prāk. Gram. I 44.

vyāvṛttachadmabhyaḥ. ghâtikarmâṇi saṃsâro vâ chadma tad vyāvṛttam kshîṇam yebhyas te. S.

sampâvîṅkâmassa tti yady api bhagavataḥ siddhigatau kâmo nâ 'sti mokshe bhava ca sarvaniḥspriho munisattama iti vacanât, tadâ'pi tadanurûpacesṭhanât samprâptukâma iva samprâptukâmas tatâ 'samprâpta ity arthas tasya . . . S.

17) Compare Fausböll, Jâtaka vol. I, part. 1, p. 49: Buddhâ nâma vessakule vâ suddakule vâ na nibbattanti, lokasammate pana khattiyakule vâ brâhmanakule vâ ti dvîsu yeva kulesu nibbattanti.

A shorter account of the exchange of the embryos is given in the Âcârâṅgasûtra.

18) ugrâ Âdidevenâ "rakshakatve ye niyuktâs teshâm kuleshu, tadvaṃçajeshu; bhogâ ye tenai 'va gurutvena vyavahṛitâs tadvaṃçajeshu etc. S. . . . jâtir mâtrikaḥ pakshaḥ, kulam pitṛisamuttham. S.

19) *joṇḍjammanâ tti* yonyâ janmârtham nishkramañena. S.

21) *jîyam eyam ti* jîtam âcaritam kalpa ity ekârthâḥ. S. *gabbhe tti* garbhaḥ putrikâlakṣaṇaḥ. S.

Harer Indrasya naigameshî âdeçapratîchaka iti vyutpattiyâ 'nvarthanâmânâ. S.

§§ 26 and 27) A similar passage is found in the Râjapraçṇîya-sûtra not far from that alluded to above. There, Sûryâbhadra sends Abhiyogikadeva to Mahâvîra in Âmalakalpaka.

27) *veuvvîyasamugghâṇam ti* uttaravaikriyakaraṇâya prayatnaviçeṣeṇa, *samohaṇai tti* samuddhanti pradeçân vikshipati, *samohaṇnai tti* pâṭhe samuddhanyate samudghâtavân; tatsvarûpam âha: *samkhijjâim ti* daṇḍa iva daṇḍa ūrdhvâdhaâyataḥ çarirabâhulyo jivapradeçakarmapudgalasamûhas tam . . . iha ca yady api ratnâdipudgalâ audârikâ vaikriyasamudghâte ca vaikriyâ eva grâhyâ bhavanti, tathâ 'pi 'ha teshâm ratnâdipudgalânâm iva sârâtâprati-pâdanâya ratnânâm ityâdy uktaṃ tac ca ratnânâm ive 'tyâdi vyâkhyeyam. anye tv âhur: audârikâ api te grîhîtâḥ santo vaikriyatayâ pariṇamantî 'ti tena ca daṇḍena ratnâdînâm yathâ-bâdarân asârân daṇḍanisargagrîhîtân pudgalân pariçâtya yathâsûkshmân sârân paryâdatte daṇḍanisargagrîhîtân sâmastyenâ "datte ity arthaḥ. S.

28) The forms: *docca* (or *ducca*) and *tacca* are derived from the presamṣkritic **dvitya* **tritrya*, compare Zend *bitya*, *thritya*, Lit. *trecza*. By insertion of an *i* before the *y*, the forms *dvîtiya* and *trîtiya*, were produced which occur in the dialect of the Gâthâs; compare old Persian: *duvîtiya*, *trîtiya*, and old Slavonian *tretij*. The equivalents of *dvîtiya*, *trîtiya* in Pâli are *dutîya* *tatiya*; in Jaina Prâkrit: *vittiya* (*ti* for the same reason as *kk* in *sukkiḷa* = *çukla*); *vîtiya*, *tatiya*; *biîya*, *taiya*, (compare *caîtiya* = *cetiya*, *ceîya*) *bîya*. By

lengthening the inserted *i*, the Sanskrit words *dvitīya*, *tritīya* were produced, just as the affix *īya* frequently stands in Sanskrit words for the original affix *ya*.

30) Kāsavagotta is generally written, and not Kāsavasagotta, as might be expected.

32) vicitram âcaryakṛit, ullocasya vitânasya, citritam vividhacitrayuktam, talam adbhobhâgo yasmims tat tathâ. *vicitta-ulloya-cilliya-tale tti* pâṭhe tu vicitro vividhacitrayukta ulloka uparibhâgo yatra, *cilliyaṃ* dipyamânam talam adbhobhâgo yatra . . . tathâ bahu atyartham samo nimnonnataḥ pañcavarṇakuṭṭimakalitaḥ, suvibhaktaḥ kṛitasvastikaḥ . . . tathâ sushṭu gandhavarâṇam pradhânavâsânâṃ gandho yasminn asti tat sugandhavaragandhikaṃ tatra, kvacit *sugamḍha-vara-gamḍha-gamḍhie tti* pâṭhas gandhavarttir gandhadravayaguṭikâ . . . *sâlingaṇe* 'tyâdi: sahâ "līṅgavarttyâ çarīrapramâṇagaṇḍopadhâna yata tat sâlingavarttikaṃ tasmin, ubhayata ubhau çirontapâdântâv âçṛitya, *vivvoyane tti* upadhâne gaṇḍuke yatra tat tathâ kvacit *pañṇattaga-vivvoyani tti* driçyate tatra ca suparikarmitagandopadhâne ity arthaḥ (uddâlu) avadâlo 'vadalanam pâdanyâse 'dhogamanam ity arthaḥ. S.

maghamaghamta comp. pañjâbî: *maghṇâ* to burn, hindî: *maghan* redolent. Similarly forms of intensive verbs are *jalaajalimta guma-gumôyaṇta*, *misimisimta*, *tadatatamta*, *kidîkîdîyabhâe*. . . . *rûya* = *rûta* cotton mah. and guz.: *rû*, hind.: *rûi*, panj.: *rûm*.

S. reads *tulla* (= tulya); tûla iti pâṭhe tu tûlam arkatûlam eteshâm iva sparço yasya. S.

33) atha prathamam ibhadarçanam sâmanyavṛittim âçṛityo 'ktam; anyathâ prathamajinajanani vṛishabham eva, çrîVīramâtâ prathamam sinham adrâkshid iti vṛiddhâḥ. S. This dogma, which has caused the different description of the dreams in Ms. A, is not universally acknowledged. For the Âvaçyaka Sûtra takes no heed of it, but gives the same gâthâ, 'gaya vasalâ etc.' as enumeration of the dreams of Devânandâ and Triçalâ, just like the Kalpasûtra.

33) *cauddamtaṃ* caturdantamusalam; kvacit *taoyacauddamtaṃ* iti pâṭhas, tatra tataç ca iti yojyamâne *tae naṃ* iti paunaruktyaṃ syât tasmât tataujaso mahâbalâç . . . *ûsiyaṃ ti* uechritam, nirvibhaktikapâṭhe tu *galiye* 'tyâdi viçeshapena saha karmadhârayaḥ. S.

34) preraṇam iva preraṇam tene 'va visarpad ullasat kila kakudam svabhâvâd evo 'llasad asti tatro 'tprekshyate, ne'dam svayam evo 'llasaty api tu sahajaçobhâsambhâreṇe 'va preryate ullasayati. S.

35) mushâgataṃ yat pravarakanakam tad api tâpitam ata evâ "vartamânam tadvad vṛitte vimalataçitsadriçe nayane yasya sa tathâ. ârshatvâd viçeshanaviçeshyayoḥ pûrvaparanipâtâniyamah. S. In Prakṛit, the members of compounds are frequently not connected in the same order in which they ought to stand according to Sanskrit grammar.

uechritam udagram sunirmitam kuṇḍalikṛitam sujâtaṃ sam-

pūrṇam āsphoṭitam ācchoṭitam lāṅgūlam pucchacchaṭā yena sa tathā. S. *Kalpadrūma*: kuṇḍalākārakṛitam asti, pucchāgraṇ dvayoh karṇayor antarāle ānītam asti. Stevenson ties a knot in the tail of the lion, and depicts it carefully in a footnote.

uvayamāṇam is rendered by the commentators: *avapatat avatarat*. I think it stands for **uvavayamāṇa* = Skṛit. *upapatat*. Of two successive syllables which are identical or nearly so, one is frequently dropped; comp. Ed. Müller, Beiträge, p. 24.

36) uccam āgatam prāptam, athavā ucca unnato 'gaḥ parvato himavāṃs tatra jātam uccāgajam yat sthānam kamalam tatra laṣṭam yathā bhavaty evaṃ samsthitam. S. Ārī is described from the toes upwards, as is the rule for the descriptions of gods; Mallinātha on Kumārasambhava I. 33: devatānām pādāṅgushṭha-prabhṛiti varṇyate, manushhāṇām keçād ārabhye 'ti dharmikāḥ.

(*ujjvya*) rījvī saralā, samā 'vishanā, saṃhitā nirantarā, tanukā suksmā, ādeyā subhagā, laṭabhā suviçalā. S.

kvacit *ātiyapattiya* *tti* dīçyate tatra trikam prīṣṭhavaṃçasyā 'dhas tatsamīpopalakshito 'grabhāgo 'pi trikam tat, ā trikāt trikam yāvat prāptir avakāço yasya tad ātrikapṛāptikam. S.

The occurrence of the word *dīṇāra* betrays the late composition of the description of the dreams; comp. note to 46 and Introduction p. 23. — yathā kila rājā kauṭumbikaili çobhate, evaṃ ānanam api çobhāsamudayene 'ti. S.

ghumaghumāyamāṇa. Mallinātha on Kirātārjunīya VI, 4 exhibits a word ghumaghumāyamāṇa which means sounding. comp. hindī: *ghumaghumānā* to revolve, to prevaricate; panjābī: *ghumṇā* to turn round, roll. But see Hem. IV 117 and 161.

38) ghanagambhīrasya vanakuñjāder vitimirakaram pramāṇapakshayor varshādīpramāṇamibandhanayoḥ çuklakṛīṣṇapakshayor antar madhye rājantī lekhā yasya sa tathā tam, athavā cāndramasāpekshayā pramāṇapakshayor ante paurnamāsyām, rāgadā harshadāyinyo lekhāḥ kalā yasya sa tam. S.

39) āṇkanam jyotishasya: jyotishām samūho jyotisham jyotiçcakram tasya āṇkanam meshādīrāçisamkramanādīnā lakshakam jñāpakam. S.

rātrau, makārasyaḥ lākshapīkatvāt, uddhāvataḥ ucchrīṅkhalān duḥpracārān *suddhamta* iti pāṭhe tu çuddhānto 'ntahpuram tatra duḥkhena yo 'sau pracāras tatpramardanam, yathā hi rājñām antahpure pracāro dushkaras tathā rātrāv api tamoviluptacakshuṣhām pathikānām, sūryodaye tu sukarah pracārah pathishv iti. S.

40) *sukkila*. Two consonants, which resist assimilation, are usually separated in Prākṛit by an inserted vowel, which in old verses is often not reckoned as a syllable; comp. Zeitschrift für vergl. Sprachf. XXIII p. 594 sqq.

Sometimes the process of assimilation of two consonants had just begun when it was stopped by the insertion of a vowel.

Thus we have *ambila* = *ambla* = *amla*; *sumiṇa* = **sumna* (comp. *somnus*) = **supna* (comp. ὕπνος) = *svapna*. Sometimes, the second consonant was doubled by the influence of the first, and *vice versa*: 1) *puruvva* (Mṛicchakāṭikā 39, 23) = **pureva* = *pūrva*; *murukkha* (Hem. II, 112.) = **murkkha* = *mārka*. 2) *sukkila* = **sukkla* = *çukla*, (in *sukkilla* both consonants are doubled); *abhikkhaṇaṃ* = **abhikkhṇaṃ* = **abhikkṇaṃ* = *abhikkshṇaṃ* (an offshoot of the supposed form *abhikkṇaṃ* is the Pāli *abhikkhaṇaṃ*, which would be in Prākṛit **abhihaṇaṃ* comp. *suhuma* = Pāli *sukhuma* = Sanskrit *sūkshma*). Sometimes the two consonants are assimilated, nevertheless the second is not totally absorbed in the assimilated group, but appears after an inserted vowel: *duttiya* = **dvitya* (*tt* = *ty* comp. *patteya* = *pratyeka*, *pattiya* = *pratyayita*); *ajjiyā* = **ajjā* (comp. *jyotsnā* = **dyotsnā*, *dosinā* in Prākṛit and Pāli) = *āryā*. (The commentators derive *ajjiyā* from *āryikā*, but that word is of rare occurrence in Sanskrit.) *avaggiḥhiya* = **avaggihya* = *avagrihya*; *sassirīya* = *saçrīka*.

42) *taruṇaḥ* *abdasye* 'ha sambandhāt *taruṇaravikiraṇair* *bodhitāni* *athavā* *punar-avi* *tti* *punar* *api* *kiraṇaḥ* *sūryas* *tena* *taruṇenā* 'bhinavena *bodhitāni*. . . S.

pahakara and *nihelana* are pronounced to be *deçya* in S.

pamuiyanta *tabhamara* *pranuditam* *antaçcittam* *yeshām* *te* *pranuditāntaras* *te* *ca* *bhramaragaṇāç* *ca*. S. I believe that *pamuiyanta* is the present participle of *pra-mud*; the *d* of *mud* seems to have been changed in *i*, comp. *sammui*.

sararuḥābhīrāmam *ti* *sarassu* *sarovareshu* *arham* *pūjyam* *ata* *evā* 'bhirāmam *sarorhābhīrāmam*. *ne* *cā* 'rhatī 'ti (Hem. II 111) *hakārāt* *pūrva* *ukārah*. S. This explanation is obviously wrong; for *sararuḥa* : *saroruḥa* : *maṇahara* : *manohara*, comp. Hem. I 156.

43) *kvacit* *punaḥ*: *ukkaḍa* - *ummī* - *sahassam* *ti* *pāṭhaḥ* *sa* *ca* *subodha* *eva*; *tataḥ* *param*: *pabandhāyamāṇāṇīyamāntabhāsura* - *taḍābhīrāmam* *ti* *pāṭhas*, *tatra* *ce* 'ttham *vyākhyā*: *prabandhena* *nārantaryeṇā* 'yamāno *gacchan*, *āyamāno* *vā* *pratyāgacchan* *prabandhāyamānaḥ*; *na* *vidyate* *niyamānta* *tti* *paçyan* *drashtā* *yasya* *tat* *anīyatyaṃ* (!) *kenā* 'py *adriçyamānaṃ* *dūratvād* *ata* *evā* *bhāsura* *bhayaṃkaraṃ* *yat* *taṭam* *parapāram* *tenā* 'bhirāmam. S.

44) *vāsāṅgāni* *vāsānām* *Gandham* *ālinī* *granthoktasurabhi* - *karaṇopāyabhūtata* *dravyāṇi* *ca* *teshām* *uttamena* *maghamaghā* - *yamānena* *gandheno* 'ddhutena *itas* *tato* *prasritenā* 'bhirāmam *yat* *tat* *tathā*. S.

46) *jvālojvalanaka* *ārshatvād* *vibhaktilope* *tena* *katthai* etc. S. *ete* *ca* *svapnavarnakā* *bahushv* *ādarçeshu* *na* *driçyanta* *eva*; *yeshv* *api* *santi*, *teshv* *api* *bahavo* *vācanābhedaḥ*. *ata* *eva* *bahubhiḥ* *paryuṣaṇākālpopamibandhakārair* *svapnā* *na* *vyācacakshire*, *mayā* *tu* *yathāmnūyaṃ* *yathābodhaṃ* *kīṃcid* *vyākhyātam*. S.

56) *kauṭumbikapurushān* *ādeçakārīṇaḥ*. S.

59) *pahara tti* ghañvṛiddher ve 'ti (Hem. I 68) prākṛitala-kṣhaṇena hrasvaḥ. S.

60) aṭṭanaçâlâ vyâyâmaçâlâ karanâni ca mallaçâstra-prasiddhâni taiḥ çrântaḥ sâmanyena pariçrânto 'ṅapratyaṅgâpekṣhayâ sarvataḥ. S.

prīṇanīyaiḥ rasarudhirâdīdhâtusamatâkâribhiḥ, dīpanīyair agni-jananaiḥ, madanīyaiḥ mammathavardhanīyaiḥ, vṛimhanīyair māmso-pacayakâribhiḥ, darpanīyair balakaraiḥ. S.

(vīraḥvalayāni). subhaṭo hi yadi kvacid anyo 'sti vīravratadhāri tadā 'sau mām vijitya mocayatv etāni valayāni 'ti spardhayan yāni kaṭakāni paridadhāti tāni vīraḥvalayāni 'ty ucyante . . . S.

61) *dharijjamāṇenam* dhriyamāṇena, vācanāntare Sūryābhavad alaṇkāravarṇakāḥ sa cai 'vam: *egāvaliṃ pi ṇiṃ dhei* (!) ityādi Rājapraçṇīyasūtram. — I have not been able to verify in my copies the passage of the Rājapraçṇīyasūtra which Jinaprabhamuni proceeds to explain after the words just quoted. At the end of his comment on the passage in question, he says: *cāmarāu tti* yady api cāmaraçabdo napuṃsakaliṅge rūḍhas, tathā 'pi 'ha strīliṅgatayā nirdiṣṭas, tathai 'va gauḍamate rūḍhatvād iti. According to Bharata Malla's commentary on the Amarakosha, the forms *cāmarā* and *cāmarī* were also used. (Comp. Petersburg Dictionary. s. v. cāmara.) That commentary, in which the etymologies are given conformably with Vopadeva's system of grammar, is the favorite authority of the Bengal school; its author flourished in the middle of last century (see Colebrooke: Misc. Ess. II 51. Wilson: Works V 206). He is therefore much later than Jinaprabhamuni, who most probably used one of Bharata Malla's authorities. —

aneke ye gaṇanāyakāḥ prakṛitimahattarā, danḍanāyakās tantra-pālā, rājāno māṇḍalikāḥ, iccharā yuvarājāḥ, animādyaiçvarya-yuktā ity anye, talavarāḥ paritushṭanarapatipradattapaṭṭabandhavibhūṣitā rājasthānīyāḥ, māṇḍalikāç (!) chinṇamaḍambādhipāḥ, kaṭumbikāḥ katipayakuṭumbaprabhavo 'valagakāḥ (? avalagakāḥ Kir.) grāmamahattarā vā, mantriṇaḥ sacivāḥ, mahāmantriṇo mahāmātyā mantrimāṇḍalapradhānā hastisādhanaḍhyakṣhā vā, gaṇakā jyotishikā bhāṇḍāgārikā vā, dauvārikāḥ pratihārā rājadvārikā vā, amātyā rājyādhisṭhāyakāḥ, ceṭāḥ pādāmūlikā dāsā vā, pīṭhamardā āsthāne āsannasevakā vayasā ity arthaḥ, veçyācāryā vā, nāgarā nagara-vāsiprakṛitayo rājadeyavibhāgāḥ, nigamāḥ kārāṇikā vaṇijo vā, çreshṭhināḥ çṛidevatādhyāsitasaubarṇapaṭṭabhūṣitottamāṅgāḥ, senāpatayo nṛipānirūpitāç caturaṅgasainyanāyakāḥ, sārthavāhāḥ sārthanāyakāḥ, dūtā anyeṣāṃ gatvā rājādeçavedakāḥ, sandhipālā rājyasandhirakṣakāḥ; eṣāṃ dvandvas tatas tair iha tṛitīyabahu-vacanaloपो drasṭavyaḥ. S.

63) kṛitāḥ siddhārthakapradhāno maṅgalāya maṅgalanimittam upacāraḥ pūjā yeshu tāni tathā, prākṛitatvāt kṛitaçabdasya madhye nipātaḥ. S.

varapattane varavastrotpattisthāne udgatā vyūtā ca tām,

varapaññanâd vâ pradhânaveshñanakâd udgatâ nirgatâ yâ sâ tathâ tām. S.

64) *aññamge tti* ashtāṅgam ashtāvayavam divyo-'tpātā-'ntariksha-bhaumā-'ñga-svara-lakṣhaṇa-vyañjana-bhedād. S.

66) kṛitabalikarma yaiḥ svagrihadevatānām te tathā prāyaścittāni duḥsvapnādivighâtārtham . . . tatra kautukāni masha-tilakādini. maṅgalāni tu siddhārthakadadhyakṣatadurvāṅkurādini; anye tv āhuḥ: *pāyacchittā* pādena pāde vā chuptāc cakshurdoshapari-hārārtham pādachuptāḥ, kṛitakautukamaṅgalāc ca te pādachuptāc ce 'ti vighrahaḥ. tathā *çuddhātmānaḥ* snānena *çucikṛitadehāḥ*, *vesāṁ ti* vastrāṇi 'ti yogaḥ, veshe sādḥūni veshyāni, athavā *çuddhāni* ca tāni praveçyāni ca rājasabhāpraveçocitāni.

89) *Vesamaṇakunḍadhârīṇo tti* Vaiçramanasya kuṇḍam āyat-tatām dhārayanti ye te tathā. tiryagloka-vāsino jṛimbhakā devās tiryagjṛimbhakāḥ prahīṇā alpibhūtāḥ sektārāḥ secakāḥ dhanakṣeptāro yeshām tāni prahīṇasektrikāṇi prahīṇasetukāni vā setur mārگاḥ. S.

gāmāgara down to *siṅghāḍaesu* kvacie ca dṛiçyate. This reading seems, therefore, to have not been adopted by the Cūṛpi-kāra. tatra karādigamyā grāmāḥ, ākarā lohādyutpattibhūmayāḥ nai'teshu karo 'sti 'ti nakarāni, khetāni dhūliprākāropetāni, karvātāni kunagarāṇi, maḍambāni sarvato 'rdhajojanāt parato 'vasthitagrāmāṇi, droṇamukhāni yatra jalasthalapathāv ubhāv api staḥ, pattanāni yeshu jalasthalapathayor anyatareṇa paryāhārapraveçaḥ, āçramās tīrthasthānāni munisthānāni vā, saṁvāhāḥ samabhūmau kṛishim kṛitvā yeshu durgabhūmishu dhānyāni kṛishivalāḥ saṁvahanti rakshārtham. sanniveçāḥ sārthaçakataḍes tato dvandvas teshu. kvacit *sannivesagghosesu* iti pāṭhas. tatra ghoshā gokulāni teshu. S.

The commentator states that *griha* must be understood with (or after) each of the words *saṁti*. etc. sandhigriham bhittyor antarāle pracchannasthānam. S.

90—91) *saṁta* sad vidyamānaṁ na punar indrajālādāv ivā 'vāstavaṁ yat sārāsvāpateyam pradhānadraavyam. S.

95) uktaṁ ca Vāgbhaṭe:

vātilaiç ca bhaved garbhaḥ kubjāndhajaḍavāmanāḥ |
pittalaiḥ khalatiḥ piṅgaç citrī pāṇḍuḥ kaphātmabhiḥ ||

96) The passage in brackets is wanting in Ms. A; and S declares: bahutra *uccaññhāṇe* 'tyādi na dṛiçyate. It is decidedly spurious, because it contains the word *ucca*, a technical term of the graeco-indian astrology, which science was not developed in India before the fourth century A.D.

After having sent the Introduction to press, I find the following passage in the Kalpalatā: Skandapurāṇe punar viçeshaç câ 'yam: gatakaliyugasam. 2691 varshe caitra su di trayodaçyām maṅgalavāre uttaraphalgunānakṣatre ghaṭi 60 rātrigataghaṭi 15 pala 21 samaye makaralagne candrahorāyām çriVirajanne 'ti. As Mahāvira lived 72 years, his death would fall in 2763 KY or 339 A.D.

It will be agreed that the statement of the Skandapurāṇa has no weight at all, because its name is used to make modern compositions, such as the Māhātmyas, pass for ancient works. I cannot decide whether this chronological notice of the "Skandapurāṇa", which obviously has an astrological purport, is based on an older tradition or not; I can only assert that I have found it nowhere except in the Kalpalatā. It may be noticed that the birth of Mahāvīra, according to the passage just quoted, falls in 411 B.C. or just 100 years before the beginning of the Seleucid Era.

97) utpiñjalo bhṛiṣam ākulah sa ivā "caratī 'ty ācārakvīpi çatari ca: çatrānasa (Hem. III 181) iti prākṛitalakṣhaṇena māṇādeçe *utpiñjalamāṇi tu* siddham tadbhūtābhūtaçabdasyo 'pamārthatvād utpiñjalantī 'va S.

98) The passage in brackets is found only in CE and the Samdehaviśhaushadhi and Kiraṇāvalī. The former commentary gives the following explanation: tac ca bahushv ādarçeshu na dṛiṣṭam. tasyā api vācanāyā upari kaçcid vyācashte iti tatrā 'pi kiṃcid vivriyate. *piyaṭṭhayaē* prityartham; *piyaṃ niveemo* priyam iṣṭam vastu putrajanmalakṣhaṇam nivedayāmaḥ; *piyaṃ te bhavau* etac ca priyanivedanam priyam bhavatv iti (these are the words of the dāsīs who announce the birth of Mahāvīra to the king) tasyā dānam *maudavaṃjam* ti mukutasya rājaciṇnatvāt strīṇaṃ cā 'nucitatvāt tasye 'ti tadvarjanam; *jahā māliyaṃ* yathā dhāritam, *mala-mulla* dhāraṇe iti yathā parihitam ity arthaḥ *umoyaṃ* avamucyate paridhīyate yaḥ so 'vamocakaḥ ābharāṇaṃ tam *matthae dhoya* (!) āṅgapratīcārikāṇāṃ mastakāni kṣhālayati dāsatvāpanayanārtham, svāminā dhautamastakasya hi dāsatvam apagacchati 'ti lokavyavahāraḥ. S. A similar passage is found in the Tīkā of the Uttarādhyayana 18,51, where king Bala, on receiving the news that a son is born to him, *tesmī padīcāriyāṇaṃ maudavaṃjam sarīrālaṃkāraṃ dalayai, matthae dhovati, viulaṃ pīdāṇaṃ dalayati*.

100) mañcā mālakāḥ prekṣaṇakadrastṛījanopaveçananimittam atimañcās teshāṃ api upari ye *lāiṃyaṃ* chagaṇādinā bhūmau lepanam; *ulloiṃyaṃ* saṭikādinā kuṭyādīshu dhavalanaṃ tābhyām mahitam pūjitaṃ, tair eva vā mahitam pūjanaṃ yatra tat tathā; anye tu: līptam ullocitam ullocayuktam mahitam ce 'ti vyācakshate. S.

Dardara is sandal brought from Dardara. — It is the custom in India, up to this day, to decorate walls with impressions of a painted hand with the fingers stretched out.

uvaciya-vamdaṇa-ghaḍa-sukaya-toraṇa-paḍiduvāra-desabhāgaṃ ti pāṭhaḥ. tatro 'pacitā niveçitā vandanaghaṭāç ca maṇḡalyakalaçāḥ sushṭu kṛitatorāṇāni ca dvāradeçabhāgāṃ prati yasminis tat tathā. S.

jallā varatrākhelakāḥ, rājñāḥ stotrapāṭhakā ity anye, viḍambakā vidūṣhakā vailambakā vā ye samukhavikāram utplutyō 'tplutyā nṛityanti lāsakā ye rāsakāṇ dadati jayaçabdaprayoktāro vā bhaṇḍā ity arthaḥ laṅkhā vaṇiçāgrakhelakā, maṅkhāç citra-

phalakahastâ, bhikshâkâ gaurîputrakâ iti - prasiddhâh, *tûṇaillâ* bhastrakavittâs tuṇâbhidhânâvâdyaviçeshavanto vâ. S.

102) utkrishṭam karshaṇam kṛishṭam unmuktaṁ kṛishṭam yasyâṁ so 'tkṛishṭâ tâṁ, labhye 'pi âkarshaṇanishedhât, adeyaṁ vikrayanishedhanena na kenâ 'pi kasyâ 'pi deyaṁ, ameyaṁ kraya-vikrayanishedhâd evâ 'vidyamâno bhaṭṭanâṁ rājājñâdâyinâṁ bhaṭṭa-putrâdipurushânâṁ praveçah kuṭumbigriheshu yasyâṁ sâ tathâ tâṁ. tathâ daṇḍena nirvṛittaṁ daṇḍimaṁ, kudaṇḍena nirvṛittaṁ kuda-ṇḍimaṁ rājadeyadravyaṁ tan nâ'sti yasyâṁ sâ tathâ tâṁ; *adam-ḍimakudaṇḍimaṁ* tatra daṇḍo 'parâdhânusâreṇa rājagrâhyaṁ dravyaṁ kudaṇḍas tu kâraṇikânâṁ prajñâparâdhân mahaty apy aparâdhino 'parâdhe 'pam rājagrâhyaṁ dravyaṁ; kvacit *adamḍa-kudaṇḍimaṁ* iti pâthas, tatra daṇḍalabhyaṁ dravyaṁ daṇḍah çesham uktavat. adharimâṁ avidyamânâṁ dharimam riṇadravyaṁ yasyâṁ sâ tathâ tâṁ; kvacit *aharimam* iti dṛishṭam, tatra ahari-mâṁ kasyâ 'pi vastunaḥ kenâ 'py aharaṇât; kvacit *adhâraṇijjam* ity api dṛiçyate, tatra avidyamâno dhâraṇiyo 'dhamarṇo yasyâṁ sâ tathâ sthitau kulânâryâdâyâṁ patitâ "ntarbhûtâ yâ putra-janmotsavasambandhinî vardhâpanâdikâ prakriyâ. S.

104) mâtâpitarau prathame divase sthitipatitaṁ kulakramântar-bhûtam putrajanmocitam anusthâṇaṁ kârayataḥ sma *jâgarîyaṁ ti* shashṭhijâgaraṇaṁ, kvacit *dhammajâgarîyaṁ* dṛiçyate, tatra dharmena kuladharmena lokadharmena vâ shashṭhyâṁ râtrau jâgaraṇaṁ dharmajâgaraṇaṁ dharmajâgarikâ tâṁ mitrâṇi suhṛidaḥ, jñâtayaḥ sajâtîyamâtâpitribhrâtrâdayaḥ, nijakâḥ svakiyâḥ putrâdayaḥ, svajanâḥ pitṛivyâdayaḥ, sambandhinaḥ svaçurâdayaḥ, parijano dâsîdâsâdîḥ, *Nâyakhattiyâ Usabhâsâmisayaṇijjagâ*. S. The last words being Prâkṛit are most probably taken from the Cûrṇi. The Kiraṇâvali has: Jñâtakshattiyâ Rishabhasvâmisajâtîyâḥ; but the Kalpalatâ: *Nâikhattie ti Usabhasâmisayaṇijjagâ*.

105) jimitau bhuktavantau *bhuttuttarâgaya ti* bhuktottaram bhojanottarakâlam âgatâv upaveçanasthâne iti gamyate. S.

108) saṁmuditâ râgadveshâbhâvaḥ, *saha tti* sahabhâvinî saṁmuditâ sahasaṁmuditâ, yac cûrṇiḥ: *saṁmû râgaddosarahîyayâ* parîshahopasargâṇâṁ kshutpipâsâdîdivyâdibhedâ dvâvimçati-shoḍaçaavidhânâṁ kshântikshamaḥ kshântiyâ kshamate na tv asam-arthatayâ yaḥ sa kshântikshamaḥ, pratimânâṁ bhadrâdinâṁ ekarâ-trikyâdinâṁ vâ tattadabbhigrahaviçeshânâṁ vâ. S.

110) dakshaḥ kalâsu dakshaḥ, pratijñâtasiddhipârâgâmitayâ paṭvî pratijñâ yasya sa tathâ; pratirûpaḥ tattadguṇasaṁkramaṇadarpanatvât viçishṭarûpo vâ; âlînaḥ sarvagunair âçlishṭaḥ, gupte-ndriyo vâ; bhadrakaḥ saralaḥ, bhadrâga iti vâ bhadravad vṛisha-bhavad gacehati, bhadrado vâ kalyâṇadâyitvât tathâ jñâtaḥ prakhyâtaḥ, Jñâto vâ Jñâtavaṁçyatvât ata evâ "ha *Nâyaputte* Jñâta-putraḥ Jnâtaḥ Siddhârthanripas tasya putro Jñâta-putraḥ, na ca putramâtṛeṇai 'va kâcit siddhir ity âha Jñâtakulacandraḥ; videha iti viçishṭadehaḥ, vajrarshabhanârâçasamphananasamacaturasrasaṁ-

sthânopetatvât; athavâ: dihîmk lepe, vigato deho lepo 'smâd iti videho nirlepah *videhadinne tti* Videhadinnâ Triṣalâ devî tasyâ apatyam Vaidehadinnaḥ saṃskritâpekshayâ Videhadattâ Triṣalâ tasyâ ayaṃ Vaidehadatta iti jñeyam, tasyâ eva aurasaputratvakhyâpanârtham viṣeṣaṇam âha *videhajacce* Videhâ Bhîmo Bhîmasena iti nyâyâd Videhadinnâ Triṣalâ tasyâm jâtâ videhâjâ arcâ çarîram yasyâ 'sau Videhâjâreah, athavâ videho vigatadeho anaṅga ity arthaḥ sa yâtyaḥ pîḍayitavyo yasyâ 'sau videhayâtyaḥ; tathâ *videhasûmâlê* viṣeṣeṇa dihyate lipyate tattatparigrahârambhasambhṛitaiḥ pâpa-paṅkair jîvo 'sminn iti videhe grîhavâsaḥ tatrai 'va sukumâraḥ çabdâdivishayasukhalâlitaḥ eteshâm çabdânâṃ kvâ 'pi vivṛitir na dṛiṣṭâ, ato vṛiddhâmnâyâd anyathâ 'pi bhâvanîyâni. S.

There is some confusion in the grammatical construction of this paragraph, as well as of § 113; for *Mahâvîre . . devehîm . . abhîttuṇamânâ . . vayâsî* must be interpreted, as if the text had: *Mahâvîram . . devâ . . abhîttuṇamânâ vayâsî* (Mahâvîram . . devâḥ . . abhishṭuvantaḥ . . avâdishuḥ). It is generally known that in modern dialects of India a similar confusion of the active and passive construction has become the rule in the construction of the perfect. Compare the following examples taken from Etherington's Hindî grammar p. 94: *lurkhene ghoṛâ dekhâ* 'the boy saw the horse'. *lurkhene ghoṛî dekhî* 'the boy saw the mare'. *gurune celeko sikhâyâ* 'the teacher taught the pupil' *kisânne bailomko becâ hai*, 'the peasant has sold the bullocks'. *rânîne apnî ek sahelîko bulâyâ* 'the queen called one of her attendants'. Perhaps the earliest trace of this curious construction may be recognised in that of our passage.

111) E. Müller (Beiträge zur Grammatik des Jainaprâkrîṭ p. 50) asserts that in the Kalpasûtra *bhaddante* is always written instead of *bhadanta*, and that, consequently, Childers must be wrong in maintaining the identity of *bhadante* and *bhante*. He concurs with Prof. E. Kuhn in deriving this word from *bhonto*, *bhavantas*, or *bhagavantas*. Dr. Müller's argument is wrong, because, wherever *bhaddante* occurs in the Kalpasûtra and in any other Jaina work I have consulted, it does not stand for *bhante*, but for *bhaddante*, and it is rendered *bhadram te* by the commentators. They render *bhante* by *bhadantas*, and I consider their explanation preferable to that of Prof. E. Kuhn, because **bhonto* could only be changed in **bhunto*. The change of the Saṃskṛit diphthong *o* to *a* is nearly unheard of in Pâli and Prâkrîṭ.

112) *neraiyâ devatîthamkarâ ya ohissa bâhîrâ homti, pâsaṃti sarvao khalu, sesâ deseṇa pâsaṃti*, iti vacanât sarvotkrîṣṭam âbhogikam âbhogaprayojanam apratipâtî âkevalotpatter jñânadarçanam, avadhijñânam avadhîdarçanam câ "sît, tac ca paramâvadhêḥ kîṇcin nyûnam. *ahohîe* iti kvacit pârthas, tatra adhovadhir adhaḥpariccheda-bahulo 'bhyantarâvadhîr ity arthaḥ; tathâ ca cûrṇiḥ: *ahohîya tti abbhîmtarodhî*, ata evo 'ktaṃ *neraiê* 'ty âdi. S.

vicchardya viçeshena tyaktvâ, nishkramaṇamahimakaraṇato vicchardavad vâ kṛtvâ, vicchardo vistâraḥ. S. The form *viggovaittâ* instead of *vigovaittâ* (*vigopya* = *prakatikṛitya*), is proved to be correct by the majority of the manuscripts. The commentary S suggests another explanation of *vigopya*: gupi gopanakutsanayoh; tato vigopya kutsanīyam etad asthiratvâd ity uktvâ diyata iti. — dāyikâ gotrikâs tebhya dānam dhanavibhāgam paribhājya vibhāgaço dattvâ. S.

113) pūrvadiggāminyām châyâyām, *porisê* pāçcātyapauru-shyām pramānaprāptâyām koṭiprāptâyām abhinivṛttâyām jātâyām. S. — C and H explain *pauruśhyām* by *pāçcātyapraharamānāyām*.

çāṅkhikāç candanagarbhaçauṅkhaḥastâ maṅgalakāriṇaḥ çauṅkha-vādakâ vâ, cākrikāç cakrapraharaṇaḥ kumbhakâratailikâdayo vâ, *lāṅgalikâ* galāvalambitasuvarṇādimaḥalāṅgalākâradhâriṇo bhaṭṭa-viçeshâḥ karshakâ vâ, *mukhamāṅgalikâ* mukhe maṅgalaṃ yeshâṃ te tathâ cātukāriṇa ity arthaḥ. vardhamānâḥ skandhâropitapurushâḥ, *pāsamāna tti* pushyamānâ māgadhâ mānyâ vâ, ghaṇṭayâ carantī 'ti ghāṇṭikâḥ *râuliṇyâ* iti rūḍhâḥ, teshâṃ gaṇâs taiḥ; kvacit *khamḍiya-gaṇehim tti* pāṭhas, tatra khaṇḍikagaṇaḥ châtṛasamudāyâs taiḥ. S.

114) atra siddhiçabdena çramaṇadharmaṣya vaçikāraḥ, tasya madhyam lakṣaṇayâ prakarṣas tatra tvaṃ nirantarāyam tishṭhe 'ty arthaḥ. S.

uttamenaṃ tti ut-tamasâ tamo 'tītena tatrâ 'pi karmaçatru-mardane pradhānam sādhanam çuklena çuklākhyena apramattāḥ pramādarahitaḥ san. S. and Kiraṇāvali; but in the Subodhikâ: dhyānena kene 'ty āha uttamena çuklena.

116) *bahūim divasāim* comp. Lassen Inst. p. 309. *pañca-mutthiyam tti* ekayâ mushtyâ kūrçasya locaṃ catasribhiḥ çirasāḥ. *devadûsam tti* indreṇa vāmaskandhe 'rpitam divyavastraviçesham. S.

vosatthakâe vyutsṛiṣṭakāyāḥ parikarmavarjanât tyaktadehaḥ paṛishahâdisahanât. S.

118) īryâyām gamanāgamanâdau samitaḥ samyak pravṛttaḥ âdâne grahaṇe upakaraṇasye 'ti gamyate bhāṇḍamâtrâyâ vastrâdyupakaraṇarûpaparicchadasya bhāṇḍamâtrasya co 'pakaraṇasyai 'va, athavâ bhāṇḍasya vastrâder mṛimayabhājanasya vâ, mâtrasya ca pâtraviçeshasya; nikshepaṇâyām vimocane yaḥ samitaḥ supratyupেকshitâdikrameṇa samyak pravṛttaḥ. S.

119) vâsīcandanayoh pratītayor athavâ vâsīcandane iva vâsī-candane apakârakopakârakau tayoh samāno nirdvesharâgatvât etc. S. — vâsī sūtradhârasya kâṣṭhâçchâdanopakaraṇam. Subodhikâ.

120) (*sovaciya*) upacayanam upacitam saho 'paciteno 'pacayena vartate sopacitam, satyasamyanatapaḥsucaritena sopacitam sphītam phalam muktilakṣaṇam yasya sa tathâ sa cā 'sau nīrvāṇamûrgaç ca vyāvṛttasya jīrṇodyânasye 'ty arthaḥ; jīrṇavyantarāyatanaṣya vâ vijayâvartam vâ nâma caityam *kaṭṭhakarāṇaṃsi* kshetra-dhānyotpattisthāne. *jhāṇamtarīyâe* iti çukladhyānam caturdhâ: prithaktvavitarkam savicâram, ekatvavitarkam avicâram, sūkshma-

kriyam apratipâti, utsannakriyam anivarti; teshâm âdyabheda-dvaye dhyâte 'gretanabhedadvayam apratipannasya kevalajñānam utpannam ity arthaḥ. S.

122) rajjukâ lekhaḥ teshâm sabhâ paribhujyamānâ karaṇa-ṣalâ tatra jirṇaṣulkaṣâlâyām ity arthaḥ. prāk kila tasyâ nagaryâ Apāpe 'ti nāmâ "sit, devais tu Pāpe 'ty uktam yena tatra bhagavān kâlagata iti. S.

124) saṃsârât samudyâtaḥ samyag udyâto na sugatâdivat. te hi svadarṣanâdinikârât punarbhave 'vataranti. S. The commentator's statement seems to apply to the Tibetan Buddhism; for the *chutuktus* and the Lāmas of the Northern church punarbhave 'vataranti, but not the saints of Southern church. — In the commentaries the names of the years, months, days, nights, and muhūrtas are given in accordance with the Sūryaprajñapti; see Indische Studien 10 p. 296.

127) *Nāyae piḥjabamdhane vocchinne*, jñâtaḥ ṣrīMahāvira-viśaye premabandhane vyavacchinne tṛṣṭite. S. The legend of Indrabhūti's death has been told in the Introduction p. 1. note.

128) Kāṣṭhadeṣasya rājāno Mallakijātiyâ nava, tatra Koṣṭha-deṣasya rājāno Lecchakijātiyâ nava, te kâryavaṣāḍ gaṇam melakam kurvanti 'ti gaṇarājāno 'shtâdaṣa ye Ceṭakamahārājasya bhagavan-mâtulasya sāmantaḥ ṣrūyante te, tasyām amāvāsyâyām pāram paryantam bhavasya âbhogayati paçyati yaḥ sa pārâbhogaḥ, saṃsāra-sāgarapāraprāpaṇapravaṇas tam; athavâ pāram paryantam yâvad âbhogo vistâro yasya sa pārâbhogaḥ. ashtaprâharikaḥ prabhâtakālām yâvat sampūrṇa ity arthaḥ, tathâvidham paushadhovâsam paushadhayuktopavâsam, *paṭṭhavimsu tti* prasthâpitavantaḥ kṛitavantaḥ; keci ca: *vârâbhoe* iti paṭhanti, dvâram âbhogyate 'valokyate yais te dvârâbhogaḥ pradîpâs tām kṛitavantaḥ âhâratyâgapaushadharûpam upavâsam câ 'kârshur iti ca vyâcakshate (iti vṛiddhavyākhyâ K), etad arthânupâty eva co 'ttarasûtram: *gae se* ityâdi, gataḥ sa bhāvodyoto, *nānam bhāvujjo* iti vacanât jñānajñāninoḥ kathameid abhedâc ca sa bhāvodyotarûpo jñānamayo bhagavān gato nirvāṇaḥ, ataḥ sāmpratam dravyodyotam pradîpalakṣhaṇam karishyāma iti hetos taiḥ pradîpâḥ pravartitâḥ. tataḥ prabhṛti dîpotsavaḥ samvṛittâḥ kârttikaçuklapratipadi ca ṣrīGautamasya kevalimahimâ devaiç cakre. S.

129) *khuddâe* ityâdi kshudrâtmâ krûrasvabhâvo bhasmarâcis triṇṣattamo graho dvivarshasahasrasthitir ekarâçau. S. Comp. Indische Studien 10, 316.

kumthû ityâdi kur bhūmis tasyām tishṭhatî 'ti kunthmḥ prâñijâtir no 'ddhartum çakyata ity anuddharî, aṇum sūkshmaṇ deham dharatî 'ty aṇudharî 'ti cûrṇiḥ. S. kunthvâdiçabdeshu strîtvam ekavacanam ca prâkritatvâd iti K.

134) *sâhassîu tti* ârshatvât strîtvam. S.

138) *ajñânānti* asarvajñānām sarvajñātulyānām. sarve akshara-

saṃnipâtâ varṇasamyogâ jñeyatayâ vidyante yeshâṃ te tathâ S. comp. Weber, Fragment der Bhagavatî p. 319.

146) antakṛto bhavântakṛto nirvânayâyinas teshâṃ bhûmiḥ kâlo 'ntakṛidbhûmiḥ. *jugamtakadabhûmi tti*, iha yugâni kâlâ-mânaviçeshâs tâni ca kramavartîni, tatsâdharmyâd ye kramavartino guruçishyapraçishyâdirûpâḥ purushâs te 'pi yugâni, taiḥ pramitâ 'ntakṛidbhûmir yâ sâ yugântakṛidbhûmiḥ. *pariyâyamta-kadabhûmi ya tti* paryâyas tirthaṃkarasya kevalitvakâlas tam âçṛityâ 'ntakṛidbhûmir yâ sâ tathâ. tatra *jâve* 'ty âdi, iha pañcamî dvitîyârthe drashṭavyâ, tato yâvat tṛtîyam puruṣa eva yugam puruṣayuyam tṛtîyam prati çishyam Jambûsvâminam yâvad ity arthaḥ; yugântakarabhûmir Virajinasyâ 'bhavat, Virajinâd ârabhya tattîrthe tṛtîyam puruṣam yâvat sâdhavaḥ siddhâḥ çṛiVirâḥ Sudharmâ Jambûsvâmî 'ti, tataḥ param siddhigamanavyavacchedo 'bhûd iti hṛdayam. *cauvâsapariyâe tti* caturvarshaparyâye kevaliparyâye kevaliparyâyâpekshayâ bhagavatî Jine sati antam akârshîd bhavântam akarot tattîrthe sâdhur nâ "rât kaçcid api 'ti kevalotpatteç caturshu varsheshu siddhigamârambhaḥ. tathâ ca vṛiddhâḥ:

*Virassa siddhi-gamaṇâ-
u tinni purisâo jâva siddhi tti |
esa jug'-amtara-bhûmî
teṇa param n'atthi nivvâṇam ||
Vira-jîṇa-kevalâo
cau-varisa na koi siddhi-saṃpatto |
kevala-jutto vi jai
pajjây'-amtakara-bhûmî sâ || . S.*

147) *saṃpaliyaṃkanisanne tti* saṃgataparyañkaḥ padmâsanam tatra nishaṇṇa upaviṣṭaḥ; pañcapañcâçatsu kalyâṇaphalavipâkâdhyayaneshu ekam Marudevâdhyayanam. S. The *chattisaṃ ajjha-yaṇam* is, according to the Kalpalatâ, the Uttarâdhyayana. This statement is confirmed by the last verse of that work itself:

*ii pâukare buddhe Nâyae parinivvæ |
chattisa uttarajjhâe bhava-siddhîya-sammae ||*

148) *nava vâsa-sayâṃ ti* çṛiViranirvṛter navasu varshaçateshv açityadhikeshu vyatîteshv iyaṃ vâcanâ jâte 'ty arthe vyâkhyâyamâne na tathâ vicâracâturîcâñcûnâṃ cetasi prîtir, asya sûtrasya çṛiVardhamânânantaram saptatyadhikavarshaçatenô 'tpannena çṛiBhadrabâhusvâmipraṇitatvât tasmâd iyati kâle gate iyaṃ vâcanâ pustakeshu nyaste 'ti sambhâvyate. çṛiDevarddhikshamâçramaṇair hi çṛiViranirvâṇân navasu varshaçateshv açityuttareshu atîteshu granthân vyavacehidyamânân drishṭvâ sarvagranthânâm âdime Nandyadhyayane sthavirâvalîlakshaṇam namaskâram vidhâya granthâḥ pustakeshu likhitâ ity ata evâ 'tra granthe sthavirâvalîprânte Devarddhikshamâçramaṇasya namaskâram vakshyate, pûrvaṃ tu guruçishyâṇâṃ çrutâdhyayanâdhyâpanavyavahâraḥ pustakanirapeksha evâ "sît. kecit tv idam âhur, yad iyat-kâlâtikrame Dhruvasenanîpasya putramaraṇârtasya samâdlim

âdhâtum Ânandapure sampratikâle Mahâsthânâkhyayâ rūḍhe sabhâ-
samaksham ayam grantho vâcayitum ârabdha iti. *samaṇassa naṃ*
bhagavao Mahâvîrassa jâva savva-dukkha-ppahîṇassa Dhuvasena-
râño putta-marane ege vâsa-sahassee asîti-vâsâhîe vatikkamte ity
api kvacidâdarçeshu drishṭam, bahuçrutâ vâ yathâvad vidanti.
trīnavatīyutanavaçatapakshe tv iyatâ kâlēna pañcamyâç caturthyâm
paryushaṇâparva prayavrite:

teṇauya-nava-saehim
samaikkamtehi Vaddhamânâo |
pajjāsavaṇa-cautthi
Kâlagasârîhinto thaviyâ ||
vîsahi diṇehi kappo
pañcaga-hânî ya kappā-thavaṇâ ya |
nava-saya-teṇauehim
vucchinâ saṃgha-ânâe ||
Sâla[va]haṇeṇa raṇṇâ
saṃghâseṇa kârio bhayavaṃ |
pajjāsavaṇa-cautthi
câummasaṃ caudasîe ||
caumāsaga padikamaṇaṃ
pakkhiya-divasaṃmi cauviho saṃgho |
nava-saya-teṇauehim
âyaraṇaṃ taṃ pamâṇamti ||

iti Tīrthodgârâdishu bhaṇanât. S. I add the remarks of the
Kiraṇâvali, Subodhikâ and Kalpadruma. The comment of the
Kalpalatâ is a mere abstract from the Sandehavishausadhi.

yady api cûrṇikâreṇa kuto 'pi kâraṇân na vyâkhyâtam, avâ-
ptajīrṇatīkaikadeçe tv asyâ vâcanâyâ ity evaṃ vyâkhyâtam; tathâ 'pi
açityadhikanavaçate varshâtīkrame sarvân granthân vyavacchidyamâ-
nân drishṭvâ pustakeshu nyasadbhīḥ çrīDevarddhigaṇikshamâçramaṇaīḥ
çrīKalpasûtrasyâ 'pi vâcanâ pustake nyaste 'ti kecit sambhâvayanti.
tathâ punar iyatâkâlâtīkrame Dhruvasenanripasya putramaraṇârtasya
samâdhim âdhâtum Ânandapure sabhâsamakshaṃ çrīKalpavâcanâ'py
ajanî 'ti kecit; tattvaṃ tu bahuçrutagamyaṃ iti. trīnavatīyuta-
navaçatapakshe tu:

teṇaua-nava-saehim
samaikkamtehi Vaddhamânâo |
pajjosavaṇa-cautthi
Kâlagasârîhinto thaviyâ ||

ityâdi sammatim udbhâvyē 'yatâkâlâtīkrame bhâdrasitacatu-
rthyâm paryushaṇâparvaprayavrittir iti kecid vyâkhyânayanti. evaṃ
vyâkhyâne kriyamâne çatrasaṇçayanirâsukaGardabhillocchedakâri-
Kâlakasûrito 'yam bhinna eva sampadyate. na ca' vaṃ, yataḥ
prabhâvakacaritraKâlakâcâryakathâprabhṛitigrantheshv eka evo 'ktaḥ.
tathâ KalpacûrṇiNiçīthacûrṇyâdishu tu BalamitraBhâmunītrayor mâ-
tulena paryushaṇâparva caturthyâm pravartitam; BalamitraBhânu-
(mitra)Tīrthodgârâprakīrṇâdishu çrīVīrajinaVikramâdityarâjñor anta-

râlavartinâv api Vikramâdityapratyâsannâv uktau; tatrâ 'pi kiyat-kâlavartinâv api Vikramâdityakâlabhâvinâv api sambhavataḥ, tathâ ÇâlavâhanaVikramâdityaprabandhâdishu tayor yuddhasaṃgatiḥ ca. kim ca. cûṛṇikârâ api: katham idânîm aparvarûpâyâṃ caturthyâṃ paryushaṇe? 'ti çishyanodanâyâṃ: yugapradhânaKâlikasûrivacanâd eve 'ty evaṃ uttaraṃ dattavantaḥ, na punaḥ: *vâyaṇantare puṇa ayam teṇaue samvacchare kâle gacchai tti* pravacanavacanene 'ty âdi svayam evâ "locyam. tasmâd: açitipakshe Dhruvasenanripâ(nu)-grahât Paryushaṇâkalpaḥ parshadi vâcayitum ârabdhaḥ, trinavatipakshe tu pañcakâpekshayâ kâlanaiyatyena parshadi Kalpasûtravâcane pravacanamaryâdâbhaṅga iti paryâlocanayâ: 1) abhivardhite varshe viṃṣatyâ dinair grihijñâtaparyushaṇâ, 2) pañcakahânyâ svâbhigrihitaparyushaṇâ ce 'ty ubhayam api vyucchedya saṅghâdeçâd ekai 'va vâcanâ caramapañcake vyavasthâpite 'ti vastugatyâ vyâkhyânikriyata iti vastugatyâ vyâkhyâne kriyamâṇe parshadvâcanâtaḥ pañcakahânyâdivyavacchedenai 'va caramapañcake yâ vâcanâ sâ vâcanântaram ity arthasaṃgatir api. kecit tu vicâryamâṇaṃ yad açitipakshe tad eva vâcanântareṇa trinavatipakshe 'pi yuktisaṃgataṃ dṛiçyate. katham anyathâ, *iî dîsai tti* akathayishyat? tattvaṃ tu çrutadhara-gamyam prashṭavyâ vâ pravacanarahasyavidyaḥ. (Kiraṇâvali.)

yady api etasya sûtrasya vyaktatayâ bhâvârtho na jñâyate, tathâ 'pi, yathâ pûrvaṭikâkârair vyâkhyâtaṃ, tathâ vyâkhyâyate. tathâ hi: atra kecid vadanti, yat Kalpasûtrasya pustakalikhanakâlajñâpanâya (Ms jñânânâṃ paya) idaṃ sûtraṃ çriDevarddhigaṇikshamâçramaṇair likhitaṃ. tathâ câ 'yam artho yathâ çriViranirvâṇâd açityadhikanaavarshaçatâtikrame pustakârûḍhaḥ siddhânto jâtas, tadâ Kalpo 'pi pustakârûḍho 'pi jâtaḥ iti. tatho 'ktam:

Valahî-purammi nayare

Devadḍhi-ppamuha-sayala-saṃghehiṃ |

putthe âgama lihio

nava ya asîyâo vîrâo ||

anye vadanti: navaçataaçitivarsho Virât Senâṅgajârtham Ânande saṅghasamaksham mamahaṃ (!?) prârabdhaṃ vâcayitum vijñaiḥ, ityâdy antarvâcyavacanât: çriViranirvâṇâd açityadhikanaavaçatavarshâtikrame Kalpasya sabhâsamakshaṃ vâcanâ jâtâ, tâṃ jñâpayitum idaṃ sûtraṃ nyastam iti, tattvaṃ punaḥ kevalino vidanti. *vâyaṇantare puṇe* 'tyâdi vâcanântare punar ayam trina-vatitamaḥ saṃvatsaraḥ kâle gacchatî 'ti dṛiçyate. atra kecit vadanti vâcanântare ko 'rthaḥ? pratyuttaraṃ (Ms pratyamtare): *teṇaue tti* dṛiçyate; yat Kalpasya pustake likhanam parshadi vâcanam vâ açityadhikanavavarshaçatâtikrame iti kvacitpustake likhitaṃ, tat pustakântare trinavatyadhikanavavarshaçatâtikrame iti dṛiçyate, iti bhâvaḥ. anye punar vadanti: ayam açititamaḥ saṃvatsara iti ko 'rthaḥ? pustake Kalpalikhanasya hetubhûtaḥ ayam çriVirâd daçamaçatasya açititamasamvatsaralakshaṇakâlo gacchatî 'ti. *vâyaṇantare* ko 'rthaḥ? ekasyâḥ pustakalikhanarûpâyâ vâcanâyâ anyat parshadi vâcanarûpaṃ yad vâcanântaram tasya punar hetubhûto daçama-

çatasya ayaṃ trinavatitamah saṃvatsarah. tathâ câ 'yam arthah:
navaçatâççititamavarshe Kalpasya pustake likhanam navaçatatrina-
vatitamavarshe ca parshadvâcane 'ti tatho 'ktaṃ çriMunisundara-
sûribhiḥ svakṛitastotraratnakoçe:

vîrât trinandânkaçarady acikarat
tvaccaityapûte Dhruvasenabhûpatih |
yasmin mahaiḥ saṃsadi Kalpavâcanam
âdyâm, tad Ânandapuram na kaḥ stute? ||

pustakalikhanakâlas tu yatho 'ktaḥ pratîta eva: *valahîpurammi*
nayare ityâdivacanât; tattvam punaḥ kevalino vidanti. (Subodhikâ.)
çramaṇasya bhagavato Mahâvirasya muktigamanât paçcât
navaçataaççiti 980 varsheshu gateshu Devarddhigaṇikshamâççramaṇena
kâlaviçeshasya vuddhihiyamânâṃ (read buddhiṃ hiyamânâṃ) jñâtva
siddhântaviechedam bhâvinam vicintya prathamadvâdaçavârshakasya
(read varshikiyadurbhikshasya) prânte sarvasâdhûnâṃ (supply saṅgham)
sammîya (!) Vallabhînagaryâm çrisiddhântaḥ pustakeshu kṛitaḥ pusta-
keshu likhitaḥ; pûrvaṃ sarvasiddhântânâṃ pâṭhanam ca mukha-
pâṭhenai 'vâ "sit, tataḥ paçcâd gurubhiḥ pustakena siddhântaḥ
çishyebhyaḥ pâthyate, iyaṃ rîtir abhût. kecid âcâryâ atra evam
âhuḥ: bhagavato muktigamanânantaram navaçataaççitivarshair Dhru-
vasenasya râjñâḥ putraçokanivâraṇâya sabhâlokaśamakṣam Kalpa-
sûtram çrâvitam; punar navaçatatrinavativarshaiḥ çriVîranirvânât
çriSkandilâcâryair dvitîyadvâdaçavarshikiyadurbhikshaprânte Mathu-
râpuryâm sâdhûn sammîya (!) siddhântaḥ pustakeshu likhitaḥ. yato
Valabhîvâcanâyâtasthavirâvali vâcyate, ekâ punar Mâthuriyavâcanayâ
sthavirâvali procyate; anyo pi yaḥ kaçcit paraspam siddhântaiḥ
(vi)saṃvâdo driçyate, sa sarvo 'pi vâcanâyâ eva bhedah. punar atra
pûrvâcâryâḥ kecid evam âhuḥ: çriVîranirvânât navaçataaççitivarshaiḥ
siddhântaḥ pustakeshu likhitaḥ, navaçatatrinavati-993-varshaiḥ Kâla-
kâcâryeṇa pañcamîtaḥ caturthyâm çriparyuṣaṇâparva kṛitam. atra
bahavo viçeshâḥ santi, te gitârthâḥ jânanti. çriÂvaçyakasûtre pa-
ñcavidham pratikramaṇam uktam: 1 devaçikam (?) 2 râtrikam, 3
pâkshikam, 4 caturmâsikam, 5 saṃvatsarikam. yadâ caturthyâm
paryuṣaṇâparva sthâpitam, tadâ tu pâshî (read pâkshî) caturdaç-
çine caturmâsikam api ekatrai 'va sthâpitam, yataḥ granthe uktam
asti: *caumâsaga paççikamaṇam pakkhîya divasaṃmi* . . evam
pâṭhaḥ katham milati? tasmâd evam jñâyate: pâkshikam catur-
daçyâm, caturmâsikam pûrṇimâyâm, etad ubhayam api pâkshîdine
ekatra kṛitam. etasya paramârthas tu prathamasaṃvâcâryâm ca
vyâkhâto 'sti. (Kalpadruma.)

Rishinaṇḍalaprakaraṇa and its commentary by Paduamandiragiri
(saṃvat 1553) run thus:

dubbhikkhammi paṇatthe
punar avi melitta samaṇa-saṃghâo |
Mahurâe anuugge
pavattio Khaṇḍileṇa tayâ || 213 ||

com. gâthârthaḥ sugamo navaram tenâ 'nuyogas tadâ pravartito, vâcanâ tu calitâ 'grataḥ. bhâvârthaḥ suviçishṭasampradâyâbhâvân no 'ktaḥ.

sutt-'attha-rayana-bharie
khama-dama-maddava-guṇehi sampanne |
Devaddhi-khamâsamane
Kâsava-gutte paṇivayâmi || 214 ||

com. gâthâ sugamai 'va, viçeshaç câ 'yaṃ: çrîViranirvânât açityadhikanavaçatavarsheshu Devarddhikshamâçramañair hi kâladoshât sarvâgamânâṃ vyavacchittim avalokya te pustakeshu nyastâḥ. pûrvam pustakânapekshayai 'va guruçishyayoḥ çrutârpaṇa-grahaṇavyavahâro 'bhûd iti vṛiddhasampradâyâḥ.

II. Sthavirâvali.

1) Maṇḍitaç câ 'sau nâmnâ putraç ca Dhanadevasye 'ti Maṇḍita-putra iti samâsaḥ. keciç ca Maṇḍita iti nâma vyâcakshate, anye ca *Maṇḍiyaputte ti* Maṇḍitasya putra Maṇḍitaputra iti samarthayanti, tatra ca Maṇḍita iti Dhanadevasya nâmantaram ūhyam. Maṇḍita-Mauryaputrayor ekamâtrikatvena bhrâtror api yad bhinnagotrâ-bhidhânâṃ tat prithagjanakâpekshayâ. tatra Maṇḍitasya pitâ Dhana-devo, Mauryaputrasya tu Mauryo, mâtâ tu Vijayadevy evai 'kâ; avirodhaç ca: tatra deçe ekasmin patyan nṛite dvitīyapatidharanasyeti (!?) vṛiddhâḥ. S.

2) samastagaṇipīṭakadhârakâḥ. gaṇo 'stī 'ti gaṇi bhâvâcâryas tasya pīṭakam iva ratnâdikaraṇḍakam iva gaṇipīṭakam dvâdaçâṅgī; tad api na deçataḥ Sthûlabhadrasye 'va, kiṃ tu samastaṃ sarvâ-ksharasamnipâtivât tad dhârayanti sūtrato 'rthataç ca ye te tathâ. S.

3) In the more modern commentaries the legends of the seven first and some later Theras are told at their proper places. They contain nearly all the Çvetâmbaras know of the early history of their church. As I intend to publish next the *Parīçishṭaparva* or *Sthavirâvalīcarita* of Hemacandra, and some other historical treatises of the Jainas, I omit the legends here, and restrict my extracts to the explanation of the text.

Çayyambhava is said to have composed the *Daçâvaikalika-sûtra* for the benefit of his son. The following stanza is found identically at the end of that work, and in the *Ṛishimaṇḍa-laprakaraṇa*:

Sijjambhavaṃ gaṇaharaṃ
jīṇa-paḍimâ-damsaṇeṇa paḍibuddhaṃ |
Maṇaga-pīyaraṃ dasakâ-
liyassa nijjūhagaṃ vaṃde ||

4) *Sutthiyasuppaḍibuddhāṇaṃ ti*. susthitau suvihatakriyā-nishṭhau, supratibuddhau sujñātataṭṭvau tato viṣeṣaṇakarmadhārayaḥ, koṭīkakākandakāv iti nāma; anye tv ittham ācakshate: susthitasupratibuddhāv iti nāma, koṭīkakākandakāv iti virudapṛāyaṇ viṣeṣaṇaṇaṃ: koṭyaṇṇasūrimantraajāpaparijñānādinā kauṭīkau, kākandyaṇṇ nagaryaṇṇ jātatvāt kākandakau, tato viṣeṣaṇasamāsaḥ. ye tu susthitasupratibuddha ity ekam eva nāma manyante tadabhiprāyaṇ na vidmo dvitvavyāghātāt. yadi param: madhukaiṭṭanyāyena susthitena saḥacaritaḥ supratibuddhaḥ susthitasupratibuddha iti pakshaḥ cāraṇaṇ, tatra ca pūjyavād bahuvacanaṇ jñeyam. S.

5) bahavo 'tra vācanābhedā lekhakavaigunyaḥ jātaḥ. tattatstha-viraṇaṇ ca cākhaḥ kulāni ca pṛayaḥ sāmpratam nā 'nuvartante nāmāntaratirohitāni vā bhaviṣyanti, ato nirṇayaḥ kartum na pāryate pāṭhesu. tathā hi cākhaṣu: kvacid ādarṇ *Koḍavaṇi* (6) 'ti, kvacit *Kuṇḍadhāri* 'ti; tathā hi kvacit *Puṇṇapattiyā* (7) iti, kvacit *Suvaṇṇapattiyā* iti. evaṇ kulesh v api, kvacit *Ullagaccha taiyaṇ* (7,6) *ti* pāṭhaḥ, kvacit *aha Ullagaṇḍha taiyaṇ ti*. tasmād atra bahuṇrutā eva pramāṇam, mā 'bhūḍ utsūtram iti. tatra kulam ekācāryasamṭatiḥ, cākhaṣu tasyām eva samṭatau puruṣaviṣeṣhāṇam prīthak prīthag anvayaḥ, ekavācanācāryayatisamudāyo gaṇaḥ:

tattha kulam vineyaṇ

egāyariyassa samṭati-jāo |

doṇha kulāṇa miho puṇa

sāvikkhāṇaṇ gaṇo hoi ||

tti vacanāt. athavā cākha vivakṣhitādyapurushasya samṭāno, yathā Vairasvāmināmnā Vairācākha, 'smākaṇ kulāni tu tacchishyāṇam prīthak prīthag anvayaḥ, yathā Cāndrakulaṇ Nāgendrakulam ity-ādi. S.

6) *Chulue Rohagutte ti* vipratipattiyavasthāyaṇ dravya-guṇa-karma-sāmānya-viṣeṣa-samavāyā-"kya-shaṭ - padārtha - prarūpakatvāt shaṭ, gotreṇa Ulūkatvād Ulūkaḥ; shaṭ cā 'sāv Ulūkaḥ ca Shaḍulūkaḥ. Ulūkatvam eva vyanakti: *Kosie gotteṇaṇ ti* ulūkakauṭīkaḥ abdayor nā 'rīthabhedah. *Terāsiya tti* Trairācīkā, jīvā-jīva-nojīvā-"khyarācītrayaprarūpiṇas tacchishyapraçishyāḥ. — Then follows the legend about Rohagupta (544 A.V.) The Vaiçeshika Philosophy is said to have been developed out of the Trairācīka-doctrin: krameṇa Vaiçeshikadarṇanaṇ tataḥ prarūḍham. S.

The name Aulūkadarṇana or Owl-Philosophy is given to the Vaiçeshika, perhaps because of 'the bewildering style of elucidation in which the Naiyayiks glory', or because one of the first doubts raised in Vaiçeshika-Nyāya treatises is that about the nature of darkness, whether it be a *dravya* or not. Thus says ṣriHarsha in the Uttara-Naishadhiya XX, 36:

dhvāntasya vāmoru vicāraṇāyaṇ

Vaiçeshikaṇ cāru matam matam me |

Aulūkam āhu khalu darṇanaṇ tat

kṣhamaṇ tamastattvanirūpaṇāya ||

Or, as Prof. Weber thinks, the name Aulukya for Kâpâda had its origin in a quibble on the word kâpâda, which means either 'follower of Kaṇḍâ' or 'crow-eater'.

12) atrâ 'ntare *vandâmi Phaggumittam ca* ityâdi gâthâ-vṛindam bahushv âdarṣeshu dṛiṣyate, katipayapustakeshu ca: *therassa nam ajjaPhaggumittassa Goyumaguttassa ajjaDhaṇagiri there amtevâsî Vâsittagotte* ityâdi yâvat: *therassa nam ajjaSihassa Kâsavagottassa ajjaDhamme there amtevâsî Kâsavagotte, therassa nam ajjaDhammassa Kâsavagottassa ajjaSamḍile there amte-râsî* iti paryantaṃ dṛiṣyate, tadanantaraṃ ca *vandâmi Phaggumittam ca* ityâdi gâthâs; tatra ca gadyoktârthaḥ punaḥ padyaiḥ saṃgrihîta iti na paunaruktyam bhâvanîyam. S.

III. Sâ m â c â r i.

2) *kadiyâim* kaṭayuktâni; *ulkaṃpiyâim* dhavalitâni; *channâim* triṇâdibhiḥ; *littâim* chaganâdyaiḥ, kvacit *guttâim ti* pâṭhas, tatra guptâni vṛitikaraṇadvârapidhânâdibhiḥ; *ghaṭṭhâim* vishamabhûmibha-ñjanât; *maṭṭhâim* ḥlakshṇîkṛitâni, kvacit *saṃmaṭṭhâim ti* pâṭhas tatra samantân mṛishṭâni masiṇîkṛitâni sammṛishṭâni; *saṃpadhû-miyâim* saugandhyâpâdanârthaṃ dhûpanair vâsitâni; *khâtodagâim* kṛitapraṇâlirûpajalamârgâni; *khâyaniddhamañâim niddhamañam khâlâṃ* gṛihât salilaṃ yena nirgacchati; *appaṇo atṭhâe* âtmnârthaṃ gṛihasthaiḥ kṛitâni; parikarmitâni, karoteḥ kâṇḍaṃ karotî 'ty âdâv iva parikarmârthatvât; paribhuktâni svayam paribhujyamânatvât; ata eva pariṇâmitâni acittîkṛitâni; tataḥ savinṇatirâtṛe mâse gate amî adhikaraṇadoshâ na bhavanti. yadi punaḥ sâdhavaḥ: sthitâḥ sma iti brûyus, tadâ te pravrajitânâṃ avasthânenâ subhikshaṃ sambhâvya gṛihîṇas taptâyogolakalpâd amṭâla-(? also in the Kalpalatâ)-kshetra-karshaṇagṛihacchâdanâdini kuryuḥ, tathâ câ 'dhikaraṇadoshâ; atas tatparihârâya pañcâçatâ dinaḥ sthitâḥ sma iti vâcyam iha hi paryuṣaṇâ dvidhâ: gṛihijñâtâjñâtabhedât. tatra gṛihîṇâṃ ajñâtâ, yasyâṃ varshâyogyapîṭhaphalakâdau yatne kalpoktâ dravya-kshetrakâlabhâvasthâpanâ kriyate, sâ "shâḍhapaurnamâsyâṃ pañca-pañcadinavṛiddhyâ yâvad bhâdrapadasitapañcamyâṃ cai 'kâdaçasu parvatithishu kriyate. gṛihijñâtâ tu yasyâṃ sâmpvatsarikâtîcârâ-locanaṃ luñcanaṃ Paryuṣaṇâkalpasûtrakarshaṇaṃ caityaparipâtî asṭhamaṃ sâmpvatsarikapratikramaṇaṃ ca kriyate. yayâ ca vrataparyâyavarshâni ganyante, sâ nabhasyaçuklapaṇcamyâṃ Kâla-kasûryâdeçâc caturthyâṃ api janaprakaṭaṃ kâryâ. yat punar abhi-varḍhitavarshe dinavinṇatyaṃ paryushitavyam ity ucyate, tat siddhâ-ntaṭippanânâṃ anusâreṇa, tatra hi: yugamadhye pausho yugânte câ 'shâḍha eva vardhate, nâ 'nye māsâs; tâni câ 'dhunâ na samyag jñâyante, 'to dinapañcâçatai 'va paryuṣaṇâ saṃgate 'ti vṛiddhâḥ. tataç ca kâlâvagraho jaghanyato: nabhasyasitapañcamyâ ârabhya

kârttikacaturmâsântaḥ saptatidinaṁânaḥ; utkarshato varshâyogya-kshetrântarâbhâvâd âshâḍhamâsakalpena saha vṛishṭhisadbhâvât, mârگاçîrshenâ 'pi saha shaṇ māsâ iti. dravyakshetrakâlabhâvasthâpanâ cai 'vam. dravyasthâpanâ: tṛiṇaḍagala(?)kshâramallakâdinâṁ paribhogaḥ, sacittâdinâṁ parihâraḥ. tatra sacittadravyaṁ çaiksho na pravrajyate aticṛaddhaṁ rājānaṁ rājāmātyādikaṁ vā vinâ, acittadravyaṁ vastrâdi na grihyate, micṛadravyaṁ çaikshaḥ sopadhikaḥ. evaṁ âhâravikṛitisapstârakâdidravyeshu paribhoga-parihârau yojyau. kshetrasthâpanâ: sakroçaṁ yojanaṁ, kârāṇe bâlaglânavaidyauśadhyâdau catvâri pañca vā yojanāni. kâlāsthâpanâ: catvâro māsâ, yac ca tatra kalpate, bhāvasthâpanâ: krodhâdinâṁ viveka, îryâbhâshâdisamitishu co 'payoga; iti kṛitaṁ vistareṇa. S. This exposition is clear on the whole, but some of its details I do not understand.

9) tatro 'dakârdraḥ karo yâvatâ çushyati, tâvân kâlo jaghanyaṁ landam, utkrishṭam pañcâ 'horâtrâs, taylor antaram madhyam. S.

14) *atthegaiyâṇaṁ* ityâdi: asty etad yad ekeshâṁ sâdhûnâṁ purata evaṁ uktapûrvam bhavati, gurubhir iti gamyate. cûrṇau tu: *atthegaiyâ âyariyâ* ity uktam, *atthaṁ bhâsei âyario* iti vâcanât; artha eva anuyoga eva, ekâyitâ ekâgratâ, arthaikâyitâs teshâṁ. athavâ 'sty etad yad ekeshâṁ âcâryâṇâṁ idam uktam bhavati 'ty evaṁ vyâkhyeyam; tatra shashṭhi tṛitîyârthe tataç câ "câyair idam uktam bhavati. S. *atthiṇaṁ* has the same meaning in § 19.

paḍigâhittae is rendered *pratigrahâtum*, which would regularly become **paḍiggahittae*. पडिगाहित्तए might be a mistake of the transcribers for पडिग्गहित्तए. But the word occurs too frequently for that. Besides, double *g* is generally written य, which sign, however, is never used in our word. *paḍigâhittae* (also written *paḍigâhettæ*) is the infinitive of the causative *paḍigâhe* = *pratigrâhaya*. From the same base are derived the forms *paḍigâhe* (which I take to be the 2d person of the imperative, though it is rendered by *pratigrihîyâs*, just as *dâve* by *dadyâs*) and *paḍigâhehi*. The causative bases *paḍigâhe* and *dâve* are used for the simplex.

18) This paragraph has been translated in the Introd. p. 27 note.

kvacit *pâhisi*-sthâne *dâhisi tti* dṛiçyate tac câ 'tihrityaṁ svayaṁ vâ bhuñjithâ anyasâdhor vâ dadyâ iti. evaṁ ukte grihîṇâ se tasya sâdhoḥ kalpate etc. S.

19) *kaḍâim ti* kṛitâni tair anyair vâ çrâvakatvaṁ dâne çrâddhatvaṁ vâ grâhitâni; *pattiyâim* pratyayitâni pritikarâṇi vâ; *thijjâim ti* sthairyam asty eshv iti sthairyâṇi [the neuter abstract instead of the adjective, just as *âroga*, *pâmokkha* etc.] prîtau dâne ca sthirâṇi; *vesâsiyâim ti* dhruvaṁ lapsye 'haṁ tatre 'ti viçvâso yeshu vaicvâsikâni; *sammayâim ti* sammatayanti praveçâni; *bahumayâim ti* bahavo 'pi sâdhavo nai 'ko dvau vâ matâ yeshu

bahūnām vā grīhamānushānām mataḥ sādhipraveṣas, tāni bahu-matāni; *anumayāim ti* anumatāni dātum anujñātāni, aṇur api kshullako 'pi mato yeshu sarvasādhūsādhāraṇatvān, na punar mukhaṃ dṛiṣṭvā tilakaṃ karshayanti 'ty anumatāni 'ti vā. S.

20) nityam ekāṇanāḥ. *goyarakālam ti* ekasmin gocaracaryā-kāle sūtrapauruṣhyantaram ity arthaḥ *nanmatthe* ityādi ṇakāro vākhyādāv alamkārarthaḥ. anyatrā 'cāryavaiyāvṛittyāt; ācāryavaiyāvṛittyād anyatra tad varjayitve 'ty arthaḥ. ācāryavaiyāvṛittyam hi yady ekabhuktena kartum na pārayati, tadā dvir api bhuktaṃ; tapaso hi vaiyāvṛittyam gariyaḥ. evam upādhyâyādishv api. *avañjanajāyaeṇam ti* na vyañjanāni bastikūcakakshādiromāṇi jātāni yasyā 'sau avyañjanajātas, tataḥ: svārthe kaḥ (Hem. II 164), avyañjanajātakād anyatra, yāvad adyā 'pi tasya vyañjanāni no 'dbhidante, tāvad dvir api bhojanaṃ na dushyati 'ty arthaḥ. atra ca ācāryaḥ ca vaiyāvṛittyam asyā 'stī 'ty abhrāditvād apratyaye vaiyāvṛittyāḥ ca vaiyāvṛittyakaraḥ. ācāryavaiyāvṛittyam tābhyām anyatra; evam upādhyâyādishv api neyam. ācāryopādhyāyatapas-viglānakshullakānām dvirbhuktasyā 'py anujñātatvād, evam api vyākhyā. S.

21) There being two daily meals, *caturthabhojin* is called he who partakes of one meal only in two days, etc.

caturthabhoji prātar na caramapauruṣhyam nishkrāmyo 'pācra-yād āvaçyikyā nirgatya pūrvam eva vikaṭam udgamādicuddham bhuktvā prāsukāhāram pītvā ca takrādikaṃ saṃsṛiṣṭhākalpaṃ vā, patadgraham pātraṃ saṃlikhya nirlepīkṛitya, sampramṛijya ca prakṣhāya. S.

25) tatro 'tsvedimam pishṭajalam bhṛitahastādikshālanajalam vā; saṃsvedimam saṃsekimam vā. [I think *saṃseima* to be in Sanskrit *sasvedima*; comp. *maṇamsī* = *manasvin* (Hem. I 26)], yat parṇādi utkālya citodakena sicyate, tat. *cāulodagam* taṇḍula-dhāvanodakaṃ tilodakaṃ mahārāshṭrādishu nistvacitatiladhāvanajalam; tushodakaṃ vṛihyādīdhāvanam; yavodakaṃ yavadhāvanam; āyāmako 'vaçrāvaṇam (avasrā?); sauvīrakaṃ kañjikam; çuddhavikaṭam ushṇodakaṃ, *uṣiṇaviyade* iti ushṇajalam; tad api asiktaṃ yataḥ prāyeṇā 'shṭamordhvaṃ tapasvino dehaṃ devatā 'dhitishṭhati *paripūe tti* vastragalitam aparipūte triṇakāshṭhādi gale laganāt; tad api parimitam, anyathā jirṇam syāt. kvacit: *se vi ya ṇam bahusampunṇe*, *no vi ya ṇam abahusampunṇe* ity api dīçyate, tatra īśhaḍ aparisaṃāptaṃ sampūrṇam bahusampūrṇam, nāmmaḥ prāg bahur ve 'ti bahupratyayaḥ, atistokatāre hi triṇmātrasyā 'pi no 'paçama iti. S. •

26) saṃkhyayo 'palakshitā dattayo yasye 'ti saṃkhyāta-dattikas tasya dattiparimāṇavata ity arthaḥ. S.

27) upācra-yāc chayyātaragṛihād ārabhya yāvat saptagṛihāntaraṃ saptagṛihamādhye *saṃkhaḍim ettae tti* saṃskriyata iti saṃskṛitir odanapākas tām etum gantuṃ na kalpate, piṇḍapātārthaṃ tatra

na gacched ity arthaḥ. teshāṃ grihāṇāṃ sannihitatayā sādhuḡaṇa-
hṛitahṛidayatveno 'dgamādidoshasambhavāt. etāvatā ṣaṇḍātaragriham
anyāni ca śaḍ āsannagrihāṇi varjayed ity uktam. kaṣya na kalpata
ity āha: *sannivṛttacārissa* nishiddhagrihebhyaḥ sannivṛttaḥ saṃ-
carati viharatī 'ti sannivṛttacāri pratishiddhavarjakaḥ sādhus. tasya
bahavas tv evaṃ vyācakshate saptagrihāntaraṃ *samkhaḍḍim* ca
janasaṃkulajemanavārālakshaṇāṃ gantūṃ na kalpate. yat uktam
pratibhāti, tad vyākhyānam pramāṇikartavyam. dvitīyamate ṣaṇḍā-
taragriham anyāni ca sapta grihāṇi varjayed ity uktam. tṛtīyamate
ṣaṇḍātaragriham anantaragrihaṃ sapta cā 'nyāni varjayed ity uktam.
uvassayassa parenāṃ ti upācayāt parataḥ saptagrihāntaram etuṃ
na kalpate. *paramparenāṃ ti* paramparayā vyavadhānena saptagrihā-
ntaram etuṃ na kalpate. ṣaṇḍātaragrihād anantaram ekaṃ grihaṃ,
tataḥ saptagrihā(ṇi), iti paramparatā. S.

28) *pāṇipadiggahiyassa* (he who uses his hand instead of an
alms bowl) jinakalpikādeḥ; *kaṇḍagaphusiyā* phusāramātram; avaṣyāyo
mihilā varshaṃ vā; vṛṣṭikāyo 'pkāvavṛṣṭiḥ. S.

29) *agihamsi tti* anāchādite ākāṣe. S.

dakam bahavo bindavo, dakarajo bindumātram, dakaphusiyā
phusāram avaṣyāya ity arthaḥ. S.

31) *vagghārījavuttthikāo tti* acchinmadhārāvṛṣṭir
saṃtaruttaramsi āntaraḥ sautrakalpa, uttara aurnikas, tābhyāṃ
prāvṛtasyā 'pavṛṣṭau gantūṃ kalpate. athavā: antara iti kalpaḥ;
uttara iti varshākalpaḥ kambalyādih. Cūṇikāras tv āha: *am-
taram rayaharaṇaṃ padiggaho vā uttaram pāṇaṇakappo, tehiṃ
saha tti*. S.

32) *niḡijhiya* 2. sthītvā sthītvā varshati. S.

vikaṭagrihe āsthānamaṇḍapikāyāṃ yatra grāmyaparśad upa-
viṣati. S.

33) āgamanāt pūrvakālam; athavā pūrvam sādhuḡ āgataḥ paṇḍā-
dāyako rāddhum pravṛtta iti pūrvāgamanena hetunā pūrvāyuktas
tanḍulodanaḥ kalpate paṇḍādāyukto bhiliṅgasūpo na kalpate. tatra
pūrvāyuktaḥ sādhuḡāgamanāt pūrvam eva svārthaṃ grihasthaiḥ paktum
ārabdhaḥ. S. This is, according to the commentator, the orthodox
interpretation of *pūrvāyukta*; two others are rejected as *anādeṣu*;
viz., 1) pūrvāyukta = yac cullyāṃ āropitam, 2) pūrvāyuktam yat
sannihitam i. e. yat pākārtham upaḍhaukitam.

36) ekatrāyatam subaddham bhāṇḍakam pātrakādy upakaraṇaṃ
ca kṛtvā vapushā saha pravṛitya. S.

38) *atthi ya ittha keya iti* asti cā 'tra kaṣcit pañcamah;
atthi yāim tha iti pāṭhe tu *tha* iti vākhyālanākāre *atthi yāim ti*
bhāṣhāmātram asti ce 'ty arthaḥ *ñham* vākhyālanākāre.

41) icche 'tyādi, icchā ced asti tadā etc. S.

44) cakshushā jñātvā dṛṣṭvā ca pratilekhitavyāni pariharta-
vyatayā vicāraṇīyāni paṇaka ulli sā ca prāyaḥ pravṛṣhi
bhūmikāśṭhabhāṇḍādishu jāyate, yatro 'padyate, taddravyasama-
varṇaḥ ca. *nāmaṃ paṇṇatte* iti nāma iti prasiddham. 2. bijasū-

kshmaṇ: kaṇikâçâlyâdibijânâṃ *nahî* 'ti rūḍhâ nakhikâ. 3. harita-sûkshmaṇ: navodbhinnâṃ prithivisamavarṇaṃ haritaṃ tac câ 'lpaṣaṇḥananatvât stokenâ 'pi vinaçyate. 4. pushpasûkshmaṇ: vaṭoḍu-mbarâdinâṃ tatsamavarṇatvâd alakshyaṃ tac co 'cchvâsenâ 'pi virâdhyate. 5. aṇḍasûkshmaṇ: uddançâ madhumakshikamatkuṇâdyâs, teshâm aṇḍam uddançâṇḍam; utkalikâṇḍaṃ lûtâpuṭâṇḍam; pipîlikâṇḍaṃ kiṭikâṇḍam; halikâ gñihakokilâ vrâhmaṇî vâ tasyâ aṇḍam halikâṇḍam; *hallohalîyâ ahilodî saraḍî kakkinḍî 'ty* ekârthâḥ, tasyâ aṇḍam; etâni hi sûkshmaṇi syuḥ. 6. layanam: âçrayaḥ sattvânâṃ, yatra kiṭikâdyaneкасûkshmasattvâ bhavanti 'ti. layanasûkshmaṇ yathâ: uttiṅgâḥ bhûyakâ gardabhâkṛitayo jivâs teshâm layanam bhûmâv utkirṇagñiham uttiṅgalayanam. bhṛigu çushka-bhûrâjî jalaçoshânantaraṃ kedârâdisphuṭitâ dalir ity arthaḥ. *ujjâe tti* bilam (ñijubilam, Subodhikâ); tâlamûlakaṃ tâlamûlâkâram adhaḥ prithu uparî sûkshmaṇ vivaram; çambûkâvarttam bhramarañiham. 7. snehasûkshmaṇ: *osa tti* avaçyâyo yaḥ khât patati himastyânoda-binduḥ; mihikâ dhusarî; karakâ ghanopalaḥ; haratanur bhûniḥsṛita-triṇâgrabindurûpo yo yavâṅkurâdan driçyate. 8. S.

46) âcâryaḥ sûtrârthavyâkhyatâ digâcâryo vâ; upâdhyâyaḥ sûtrâdhyâpakaḥ; sthaviro jñânâdishu sîdatâṃ sthirikartâ udyatânâṃ upavñimhakaç ca, pravartako jñânâdishu pravartayitâ gaṇî yasya pâreçe âcâryâḥ sûtrâdy abhyasyanti, gaṇîno vâ 'nye âcâryâḥ sûtrâdyartham upasampannâḥ, gaṇadharaḥ tîrthakñicchishyâdîḥ, gaṇâ-vacchedako yaḥ sâdhûn gñihîtvâ bahiḥ kshetre âste gacchârthaṃ kshetropadhimârgaṇâḍau pradhâvanakartâ sûtrârthobhayavit; yaṃ vâ spardhakâdhipatitvena sâmanyasâdhum api puraskṛitya viharati S.

pratyapâyaṃ apâyaṃ apâyaparihâraṃ ca jânanti. pratikûlo 'pâyasya pratyapâya itî vîgrahenâ 'pâyaparihâre 'pi pratyapâyâçabdo vartate. S.

47) viharabhûmiç caityagamaṇaṃ vicârabhûmiḥ çarîracintâdyartham gamanam. S.

The scholiasts explain *dujjattae* by *hiṇḍitum*. It is, I think, a denominative verb from the base *dûta*, Skrt.: **dâtîyati* in the sense of: he runs as messenger, though that word would become in Prâkṛit **dûjjai*. Or is *dujjai* derived from the base *duia* = *dvitîya*?

51) apaçcimamaraṇântas tatrabhavâ, ârshatvâd uttarapada-vṛiddhau, apaçcimamâraṇântikî sâ câ 'sau saṃlekhanâ tasyâ *jûsaṇa tti* sevâ. tayâ *jûsie tti* kshapitaçarîro 'ta eva pratyâkhyâtabhakta-pânaḥ; pâdapopagataḥ kṛitapâdapopagamaṇaḥ. S.

52) âtâpayitum ekavâram âtape dâtum; pratâpayitum punaḥ punaḥ . . . sthânâṃ ūrdhvasthânâṃ tac ca kâyotsargalakshaṇam. S. I have not been able to make out the exact meaning of *kâyotsarga*. I suppose *kâyotsarga* means 'the remaining of the body in a posture adopted for penance, devotion, etc'.

53) anuccâkucikasya, kuṇca parispande, akucikâ 'parispandâ

niṣcalā yasya kambikā na calati, adṛiḍhabandhane hi saṃgharshān matkunakunthvādivadhaḥ syāt. uccā hastādi yāvat, yena pipilikādivadho na syāt, sarpādir vā na daṣeṭ; uccā cā 'sāv akucā co 'ccākucā kambādimayī ṣayyā sā vidyate yasyā 'sāv uccākuciko, na uccākuciko nīcasaparispandaṣayyākas tasya. anarthakabandhinaḥ pakshamadhye 'narthakaṃ nīlprajojanam ekavāro 'pari dvau trīṃṣ caturō vā vārān kambāsu bandhān dadāti, catur uparī bahūni vā 'ḍḍakāni (?) badhnāti, tathā ca svādhyāyapalimanthādayo doṣhāḥ. yadi cai 'kāṅgikaṃ campakādipattṃ labhyate, tadā tad eva grāhyam bandhanādirakrīyāparihārāt. amitāsanikasya abaddhāsanasya sthānāt sthānāntaram hi muhur muhuḥ saṃkrāman sattvavadhaḥ pravartate; anekāni vā āsanāni sevamānasya anātāpinaḥ saṃstārakapātrādīnām ātape 'datus, tatra ca panakasamsaktiādayo doṣhā upabhoge ca jīvavadhaḥ. upabhogābhāve co 'pakaraṇam adhikaraṇam eve 'ti. asamitasye "ryādishu etc. S.

55) *tau uccārapāsavaṇabhūmī* iti. anadhisahishṇoṣ tistro 'ntaḥ, adhisahishṇoṣ ca bahis tisraḥ. dūrvyāghāte madhyā tadvyāghāte āsannā ity āsannamadyadūrabhedāt tisraḥ . . . *osannaṃ ti* prāyeṇa bāhulyene 'ty arthaḥ. S.

56) *tuo mattaya (!) tti* trīṇi mātṛakāṇi tadabhāve hi velātīkramaṇavegaḍhāraṇe ātmavirāḍhanā, varshati ca bahirgamane saṃyamavirāḍhanā. atra cūrṇi: *bāhiṃ tassa gummiyādigaṇaṃ teṇa mattae voṣirittā bāhiṃ nittā parittḥavei, pāsavaṇe vi abhiḡgahito dhareṇi tassa saṃ jo jāhe voṣirai so tāhe dhareṇi, na nikkhivai. suvaṃto vā ucchaṇṇe thitayaṃ ceva uvarim damḍae vā doreṇa bamḍhati gose asaṃsattiyāe bhūmīe parittḥavei tti*. S. The Kirāṇāvalī and Kalpalatā give the same quotation, but offer no explanation.

57) The reason for shaving the head, or tearing out the hair, is: keṣeshu hi apkāyo lagati sa ca virāḍhyate, tatsaṅgāc ca śaṭpadikāḥ saṃmūrchanti, tāṃṣ ca kaṇḍūyamānaḥ khaṇḍayati nakhakṣhataṃ vā cīrasi karoti. S. The *loca* is preferred to the cutting of the hair because by the latter process 'śaṭpadikāḥ chidyante'.

pakkhiyārovaṇa tti pākshikam bandhadānaṃ saṃstārakadavara-kāṇām pakshe pakshe bandhā moktavyāḥ pratilekhitavyāḥ ce 'ty arthaḥ; athavā āropaṇā prāyaḥcittam pakshe pakshe grāhyam sarva-kālam viṣeshato varshāsu. S.

59) iha pravacane 'dyai 'va paryuṣhaṇādīne, kakkhata: uccaiḥ-ṣabhaḥ, kaṭuko: jakāramakārarūpo, vighrahaḥ kalahaḥ samutpadyate. S. I do not know, which words are indicated by the initials *m* and *j*.

60) varshāsu 'pāṣṛayās trayo grāhyāḥ saṃsaktijalakplāvanādi-bhayāt. *taṃ* iti padaṃ tatre 'ty arthe sambhavyate. *veuvijjā paḍilehā* kvacīc ca *veuttiyā paḍilehā* iti driṣyate, ubhayatrā 'pi punaḥ punar ity arthaḥ. *sāijjijjā pamaḷḷaṇā* iti, ārshe: *je bhikkhū hatthakammaṃ kareṇi karimāṃ vā sāijjai tti* vacanāt, *sāijji* dhātur āsvādane vartate. tata upabhuḡyamāno ya upāṣṛayaḥ sa,

kayamâne kaḍe tti nyâyât *sâijjiu tti* bhanyate. tatsambandhinî pramârjanâ sâijjiyâ. yasminn upâçraye sthitâs tam prâtaḥ pramârjayanti, bhikshâgateshu sâdhushu, punar madhyâhne, punaḥ pratilékhanâkâle tṛtīyapraharânte. iti vâracatusṣṭayam pramârjayanti varshâsu, ritumadhye triḥ. ayaṃ ca vidhir asaṃsakte, saṃsakte tu punaḥ punaḥ pramârjayanti, çeshopâçrayadvayaṃ tu pratidinam pratilikhanti pratyavekshante: mâ ko 'pi tatra sthâsyati, mamatvaṃ vâ karishyati 'ti. tṛtīyadivase pâdaproñchanakena pramârjayanti. ata uktam: *veuvviyâ paḍileha tti* kvacit *sâijjiyâ paḍileha tti* dṛiçyate, tatrâ 'pi pratilékhanâpramârjanayor aikyavivakshayâ sa evâ 'rthaḥ. S.

61) avagrihyo 'ddiçyâ 'ham amukâṃ diçam anudiçam vâ yâsyâmî 'ty anyasâdhubhyaḥ kathayitvâ. S.

pratijâgrati praticaranti gaveshayanti. S.

62) varshâkalpaushadhavaidyârthaṃ glânasârâkaraṇârthaṃ vâ yâvac catvâri pañca vâ yojanâni gatvâ pratinivarteta. S.

63) etam pûrvoktaṃ sâṃvatsarikaṃ varsharâtrikaṃ sthavira-kalpaṃ; yady api kimcij jinakalpikânâm api sâmânyaṃ, tathâ 'pi bhûmuâ sthvirâṇâṃ evâ 'tra sâmâcârî 'ti sthvirakalpapakamaryâdâṃ yathâsûtraṃ yathâ sûtre bhaṇitaṃ, na sûtravyapetaṃ, tathâ kurvataḥ kalpo bhavati, anyathâ tv akalpa iti yathâkalpaṃ; evaṃ kurvataç ca jñânâditrayalakshaṇo mârگا iti yathâmârgam; yathâ tathyaṃ yathai 'va satyam upadishṭam bhagavadbhis tathâ samyag yathâ sthitaṃ. *kâṇu tti* upalakshaṇatvât kâyavâṇmanobhiḥ sprishṭvâ âsevya; pâlayitvâ aticârebhyo rakshayitvâ; çodhayitva çobhayitvâ vâ vidhivatkaraneṇa; tīrayitvâ yâvajjivam ârâdhya. S.

64) iti bravimî 'ti çrîBhadrabâhusvâmî svaçishyân prati brûte: ne 'daṃ svamanîshikayâ bravimî, kiṃ tu tīrthakaraṇâdharopadeçene 'ti. anena ca gurupâratantṛyam abhihitam. S.

GLOSSARY.



Th. refers to the Sthavirāvalī, S. to the Sāmācāriparyuṣhaṇā, T. to the Appendix.
n. pr. = nomen proprium, v. l. = variae lectiones, id. indicates that the Prākṛit
word is identical with the Saṃskṛit prototype.

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Additions and Corrections.

page 9 line 27 for Ṭika read Ṭikâ.

„ 13 *in the note v. 4 for thâṇaṃ read ṭhâṇaṃ.*

„ 21 *add:* It should be remarked that I have not aimed at consistency regarding the orthography of the Jaina Prâkrit. I thought it preferable in a first edition of a Jaina book to shew how the case stands. It would have been easy to adopt one method of spelling throughout the whole book e. g. to write always *ṇṇ* or *nn*. But instead of doing violence to the instinct of inconstancy which seems to be planted in the Indian breast, I usually have adopted the spelling of the oldest MS. A when confirmed by other MSS. Hence the same word is not always spelt in the same way.

„ 25 *line 34 add:* and contains 3040 granthas *after* 1307 AD.

„ 29 *line 33 add:* The MSS. of the Kalpasûtra may be classed into three groups: 1) MS. A. It contains the best text. 2) MSS. BEM. They contain the *vulgata*. 3) MSS. CH, a mixed text, usually siding with A, but not unfrequently with the second class.

„ 30 *add:* For the Digambara legends about Bhadrabâhu see Lewis Rice: Bhadra Bâhu and Çravaṇa Belgôla. Ind. Ant. III p. 153 sqq. In the Digambara tradition of Kanara Bhadrabâhu is made the leader of an emigration from Northern India. Amongst his disciples is Candragupta, king of Pâtaliputra, who had received *dîkshâ*.

„ 34 *note 5,8 for EHM read CHM.*

„ 36 *line 4 add* icchiya paḍicchiyam eyaṃ, Devâṇuppiyâ! *after* Devâṇuppiyâ!

„ 36 „ 17 *for* tâyattisagâṇaṃ *read* tâyattisagâṇaṃ.

„ 36 „ 23 „ seṇâvaccam *read* seṇâvaccam.

„ 39 „ 18 *and* 21 *for* jaṇ naṃ *read* jaṇ naṃ.

„ 40 „ 17 *for* vinaṇaṃ *read* viṇaṇaṃ.

„ 40 „ 19 „ parinikkhamai *read* paḍinikkhamai.

„ 40 *note 27,12 for* paḍi^o CH, ^oeiA *read* parinikkhamai A.

„ 41 *line 2 for* tti *read* ti.

„ 41 „ 12 „ bhûc *read* bbbhûc.

„ 42 „ 12 „ bhûṇi „ bhûmi.

„ 42 „ 30 „ ūsiya „ ūsiya.

„ 43 „ 4 „ payarâireya *read* payarâirega.

„ 43 „ 28 „ camikara „ cāmikara.

„ 43 „ 30 „ tanuya „ tanūya.

- page 44 line 7 *for* lambhaṃta *read* lambaṃta.
- „ 44 „ 14 „ dasa-disāo „ dasa disāo.
- „ 44 „ 25 „ pāyaehiṃ „ pāyaehiṃ¹².
- „ 44 „ 25 „ cārū „ cāru.
- „ 46 „ 23 „ anuppainnam *read* anupainnam *and add a note:* anu-
paimam B.
- „ 47 „ 26 „ sassiriyahiṃ *read* sassiriyāhiṃ.
- „ 50 „ 5 „ nāṇa *read* nāṇā.
- „ 50 „ 19 „ naddha⁴⁷ *read* naddha.
- „ 51 „ 8 „ rayana bhatti *read* rayana-bhatti.
- „ 54 „ 16 „ avilambhiyāc *read* avilambiyac.
- „ 54 „ 21 *and* 22 *for* samiyāṃ *read* sāmīyāṃ.
- „ 55 „ 3 *for* anteureṇam *read* anteurenam.
- „ 58 „ 9 „ jūie *read* juie.
- „ 58 „ 25 „ saimam *read* sāmam.
- „ 61 note 113.11 *dele* sayāhiṃ C
- „ 62 line 4 *add* gaṇḍha-vattha *after* puppha.
- „ 62 „ 17 *for* jāra *read* jāva.
- „ 63 „ 14 „ aranne *read* aranne.
- „ 63 „ 15 „ āṇā-pāṇue *read* āṇāpāṇue
- „ 64 „ 11 „ thiiṃ *read* thiiṃ.
- „ note 122.1 *add* A *after* 91^a.
- „ 70 line 19 *for* aparājiyāo *read* aparājiyāo.
- „ 74 „ 2 „ Mārudevie *read* Marudevie.
- „ 75 „ 4 „ rāinnāṇam *read* rāinnāṇam.
- „ 77 „ 24 „ avaccejjā „ avaccejjā.
- „ 79 note 6,15 „ Kuṇḍhari „ Kuṇḍadhārī.
- „ 87 line 3 „ ahālaṇḍam „ ahālaṇḍam.
- „ 88 „ 34 „ parinimie „ aparinimie *read* parimie....aparimie.
- „ 104 „ 21 *add* Hem. IV. 78. *after* redoleṇt.
- „ 105 „ 13 „ rūṇam *after* devatānām.
- „ 105 „ 24 „ 37) *before* gumaguṇāyamāṇa.
- „ 107 „ 11 *for* viravalayani *read* viravalayāni.
- „ 112 „ 41 „ kāshtā^o *read* kāshthā.

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